Twilight of the Idols

or

How to Philosophize with a Hammer

By

Friedrich Nietzsche

Translation by Daniel Fidel Ferrer



Daniel Fidel Ferrer
Photo: at cabin in the Schwarzwald, Deutschland.

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Twilight of the Idols is Nietzsche's **polemic** tract attacking: writers, philosophers, views, worldviews, schools, position, arguments, idols, truths, nations, rationalism, -ismologies, causality, improvers, morality, religions, artists, modern ideas, believers, etc. Nietzsche also puts forth his own ideas – read slowly.

Translation of letters and notes are included in the Appendixes after the text.

Twilight of the Idols or How to Philosophize with a Hammer

By
Friedrich Nietzsche

Preface.

In the midst of a gloomy and beyond measure responsible thing to maintain your serenity is no small piece of art: and yet, what would be necessary than cheerfulness? Not a thing falls, where the person has not the arrogance in their share. The excess of force is the only evidence of force. - A revaluation of all values, this question mark so black, so tremendous that it casts shadows on them who it is - a fate of task forces at any moment, to walk in the sun, shake a heavy, too hard who have become serious by itself. Every means is this right, each "case" is a godsend. Above all the war. The war has always been the great wisdom of all too inward, too profound spirits who have become, even in a wound is still healing. A maxim whose origin I withhold the learned curiosity had long been my motto:

increscunt animi, virescit volner virtus.

[Translator note: “Mental growth, strong power wound.” Or, “spirits increase, vigor grows through a wound.”
By Aulus Furius Antias (lived 100 BC), *Noctes Atticae*, #32]

Another recovery, possibly more desirable to me, is sounding out idols... There are more idols than realities in the world: that is my "evil eye" for this world, which is also my "evil ear”... here once with a hammer questions provide and, perhaps, hear as a reply that famous hollow sound which speaks of bloated entrails - what a delight for one who has ears even behind his ears, has - for me, an old psychologist and pied piper before whom just that which would remain silent, according must be...

This essay - the title betrays it - is above all a recreation, a spot of sunshine, a leap sideways into the idleness of a psychologist. Perhaps a new war? And are

new idols sounded out?... This little essay is a great declaration of war (grosse Kriegserklärung), and regarding the sounding out of idols, it is time not just idols, but eternal idols, which are here touched with a hammer as with a tuning fork - there are altogether no older, no convincing lower, no puffed-up (aufgeblaseneren) idols... Also, no more hollow... That does not mean they are the most believed, also said to be especially the case in chief, not quite idol...

Turin, on 30 September 1888,
on the day when the first book* came to completion the revaluation of all values (Umwerthung aller Werthe).

[*Reference by Nietzsche is to his ‘book’ *Der Antichrist* in English the title could be translated as *The Anti-Christian* or *The Antichrist* or *The Anti-Christ*, final subtitle: *Curse on Christianity (Fluch auf das Christenthum)*.Written in September 3 to 30, 1888; but first published end of November 1894].

FRIEDRICH NIETZSCHE.

Maxims and Arrows.

1.

Idleness is the beginning of all psychology. How? psychology would be one-truck?

2.

Even the most courageous of us has the courage rarely to what he actually knows...

3.

To live alone, must be a beast or a God - says Aristotle. Missing the third case: one must be both - Philosopher...

4

"All truth is simple." - Is that not doubly a lie? -

5.

I want to know one and for all, not much. - The wisdom of knowledge also draws boundaries.

6.

One recovers in his wild nature at its best unnaturalness of his spirituality...

7.

How? Man is only a mistake of God? Or God merely a mistake of man? -

8.

From the military school (Kriegsschule) of life. - What does not kill me makes me stronger.

(Aus der Kriegsschule des Lebens. — Was mich nicht umbringt, macht mich stärker).

[Translator note. This maxim (#8) is one of the most famous quotes from Nietzsche. See the concept Kriegsschule' in Nietzsche's notebook of Spring 1888 18 [1]. A slightly different versions of this section is in one of the Nietzsche's notebook and has this version of the maxim #8: "What does not kill us — that bring us to that makes us stronger. Il faut le tuer Wagnerisme." English translation from French of the last sentence might be: "He must be killed, Wagnerism". Spring 1888 15 [118]. Complete text in German and French for the other version: ["Was uns nicht umbringt — das bringen wir um, das macht uns stärker. Il faut tuer le Wagnerisme"]. Notebook: Spring 1888 15 [118].

9.

Help yourself: will you still helps everyone. Principle of charity.

10.

That one's own acts committed against cowardice! that they can not afterwards be in stitches! - The bite of conscience is indecent.

11.

Can an ass be tragic? - That one to perish under a burden that you bear, nor can throw?... The case of the philosopher.

12.

One has to be why? of life, compatible with almost any how you look? - Man does not strive for happiness, only the Englishman does.

13.

The man who created the woman - resulting in yet? From a rib of his God, - his "ideal"...

14.

What? Looking for? You want to increase you a hundredfold? you are looking for followers? - Find zeros! -

15.

Posthumous people - I for example - are understood worse than contemporary, but heard better. Strict: we will never understand - and therefore our authority...

16.

Among women. - "The truth? Oh you do not know the truth! Is it not an attack on all our pudeur (modesty)" ? -

17.

This is an artist, how I love artists, modest in his needs: he really wants only two things, his bread and his art, - panem et Circen... [bread and Circen]

18.

Whose will not to put things in white, who puts more into it, at least one sense: that is, he believes that a will is already in it (principle of "faith").

19.

How? you chose virtue and upscale Breast askance at the same time and see the advantages to the unscrupulous? - But with the renouncing (virtue waiver, Tugendverzichtet,) you click on "advantages"... (an anti-Semite at the front door.)

[German: Wie? ihr wähltet die Tugend und den gehobenen Busen und seht zugleich scheel nach den Vortheilen der Unbedenklichen? — Aber mit der Tugend verzichtet man auf „Vortheile"… (einem Antisemiten an die Hausthür.)].

20.

The perfect woman commits literature as it commits a small sin to attempt in passing, looking around, if someone notices, and assured someone noticed them...

21.

Go in noisy situations in which one may have no apparent virtues, but where, like the tightrope walker on his rope, either stands or falls - or is it...

22.

"Evil men have no songs." - How is it that the Russians have songs?

23.

"German spirit" for eighteen years, a contradiction in terms.

24.

So that one looks for the beginnings, it is cancer (Krebs). The historian looks back at last, he also believes backward.

25.

Satisfaction protects itself from colds. Who ever knew to a woman who dressed well, cold? - I put the case that it was hardly dressed.

26.

I'm suspicious of all systematizers and go out of their way. The will to system is a lack of righteousness (probity, Rechtschaffenheit). [German: Ich misstraue allen

Systematikern und gehe ihnen aus dem Weg. Der Wille zum System ist ein Mangel an Rechtschaffenheit].

[Translator note. Early version from notebook 1888, 15 [118]. “We distrust all systematizers, we go out of their way. The will to a system is, at least for us thinkers, something that compromised, a form of immorality.” (“Wir mißtrauen allen Systematikern, wir gehen ihnen aus dem Weg. Der Wille zum System ist, für uns Denker wenigstens, etwas, das compromittirt, eine Form der Unmoralität)”].

27.

You hold the woman for deep - why? because you never when it comes to the bottom. The woman is not even flat.

28.

If the woman has manly virtues, it is to run away, and if it has no male virtues, it will run it themselves.

29.

"How much formerly had the conscience to bite? which it had good teeth? - And now? what is missing "- question of a dentist.

30.

One commits a rare haste alone. In the first one always does too much haste. Precisely for this reason we usually commits a second - and now it does too little...

31.

The worm, which came curves. So it is wise. It thus reduces the probability of being replaced by new. In the language of morality: humility. -

32.

There is a hatred of falsehood and deception from an irritable sense of honor, there is just such a hatred of cowardice, inasmuch as the lie that is forbidden by a divine commandment. Too cowardly to lie...

33.

How little is to happiness! The sound of a bagpipe. - Without music, life would be a mistake. The German imagines even God singing songs.

34.

On ne peut penser et écrire qu'assis [One cannot think and write except when seated]. (G. Flaubert). - So I got you, nihilist! The staying power is precisely the sin against the Holy Spirit. Issued only thoughts have value.

35.

It gives cases where we are like horses, we fall psychologists, and anxiety: we see our own shadow in front of us down and fluctuate. The psychologist must gaze beyond himself in order to see at all.

36.

Whether we do immoralists virtue of damage? - Just as little, as the anarchists of the princes. It was only when they are wounded they are sitting firmly on her throne. Moral: you have to shoot the morale.

37.

You're running ahead? - You are like as the shepherd? or as an exception? A third case would be the runaway... First question of conscience (Gewissensfrage.)

38.

Are you real? or just an actor? A representative? or the self-represented? - Finally, you're even just a fake actor... Second question of conscience.

39.

The disappointed speaks. - I was looking for great people, I always found only the apes of their ideal.

40.

Are you one who is watching? or creates the hand? - Or abstinence, is at page?... Third question of conscience.

41.

Will you go with? or go ahead? or go for you?... You have to know what you want and that you want. Fourth question of conscience.

42.

Those were steps for me, I climbed over them, - that I had over them. But they thought I wanted to sit on them to rest...

43.

What does it matter that I am right! I have too much law. - And who laughs - laughs best today, and last.

44.

Formula of my happiness: a Yes, No, a straight line, a goal... (Formel meines Glücks: ein Ja, ein Nein, eine gerade Linie, ein Ziel…)

The Problem of Socrates.

1.

About life in all ages the wisest have judged same: it is no good... Always and everywhere one has heard from their lips the same sound - a sound full of doubt, full of melancholy, full of weariness of life, full of resistance to life. Even Socrates said, when he died: "To live - that is a long time to be sick: I'm guilty of the savior to Asclepius, a rooster." Even Socrates was tired of it. - What does this prove? What has it? - Formerly one would have said (- oh, it has said it loud enough and progress and our pessimists): "This must be at least somewhat true! The consensus of the sages proves the truth."- Will we still talk like that? shall we? "There must be at least somewhat sick" - we give the answer: these wisest men of all time, should you handsomely just to close up! Were they all perhaps shaky on their legs more tightly? late? shaky? decadents? That wisdom appears on earth as a raven, inspired by a little whiff of carrion?...

2.

Myself is this irreverence that the great sages are decay-type, first occurred to me, especially in a case where it is most strongly opposed by both scholarly and illiterate prejudice: I recognized Socrates and Plato as symptoms of degeneration, tools of the Greek dissolution, pseudo-Greek, anti-Greek ("*Birth of Tragedy*" 1872). That consensus of the sages - that I understood better and better - proves at least that they were right in what they agreed on: it shows rather that they themselves, these wisest men, some agree physiological corresponded to a negative stand on the same way to life, - need to stand. Judgments, value judgments about life, for or against it, can never finally be true: they have value only as symptoms, they come only as symptoms into consideration - in themselves such judgments are stupidities. You have to stretch out one's fingers and make an attempt to grasp this amazing finesse, that the value of life cannot be estimated. Not by the living, because such a party, even a bone of contention and not judges, not by a dead, others for a reason. - For a philosopher to see the value of life remains a problem even in such an objection to him, a question mark on his wisdom, an unwisdom. - How? and all these great wise men - they were not only decadents, they were not wise? - But I return to the problem of Socrates.

3.

Socrates was, after his origin, the lowest class: Socrates was rabble. We know you see it yourself, how ugly he was. But ugliness, in itself an objection, is among the Greeks almost a refutation. Was Socrates a Greek at all? Ugliness is often enough the expression of a crossed, thwarted by crossing development. In or it appears as declining development. The criminalist anthropologists among us say that the typical criminal is ugly: monstrum in facade *monstrum in animo* [Translator note: “monster in the mind.” Or, “monster in face, monster in soul]. But the criminal is a decadent. Was Socrates a typical criminal? - At least, that would not contradict the famous physiognomist sentence that sounded so offensive to the friends of Socrates. A foreigner, who knew about faces, said as he passed through Athens, told Socrates to his face, a monster – that he harbored any

bad vices and appetites themselves. And Socrates merely answered: "You know me, sir!" -

4.

On decadence in Socrates suggests not only the admitted desolation and anarchy of his instincts: but also indicated that the logical and superfetation (Superfötation) and those rickety-malice (Rhachitiker-Bosheit) which distinguishes him. Nor should we forget those auditory hallucinations, which, as "daimonion of Socrates," have been interpreted into religiously. Everything is exaggerated, buffo, a caricature of him, everything is also concealed, ulterior, subterranean. - Seeking to comprehend what idiosyncrasy begot that Socratic comes from equation of reason = virtue = happiness: that most bizarre equation, which gives it special and has to all the instincts of the older Hellenics against it.

5.

With Socrates, Greek taste changes in favor of the dialectic: what really happened there? Above all, a will contractor forwards tastes defeat, and the mob comes on top of the dialectic. Before Socrates repudiated in good society dialectic manners: they were considered bad manners, they were compromising. The young were warned against them. Also present were distrusted all such motives of his reasons. Honest things, like honest men, their reasons are not in your hand. It is indecent to show all five fingers. What must first be proved is worth little. Wherever authority still forms part of good where you do not "justified", but commands, the dialectician is a kind of buffoon: one laughs at him, one does not take him seriously. - Socrates was the buffoon who got himself taken seriously: what really happened there? -

6.

One chooses dialectic only when one has no other means. One knows that one arouses mistrust with it, that it is not very persuasive. Nothing is easier to wipe

than a dialectical effect: the experience of every meeting, where it speaks, is proof of that it can only be self-defense, in the hands of such as no longer have other weapons. You have to enforce one's right: but rather it makes no use of it. The Jews were therefore dialectician; Reynard the fox was: how? and Socrates was? [‘Reynard the fox’ most likely Nietzsche was thinking of the story of *Reineke Fuchs* by Johann Wolfgang von Goethe, 1794. See *Sämmtliche Werke*, book V, p. 121-300].

7.

- Is the irony of Socrates an expression of revolt? of mob resentment? he enjoys as one oppressed his own ferocity in the knife-thrusts of the syllogism? He avenges himself on the noble, whom he fascinates? - Man has, as a dialectician, a merciless tool in hand, you can become a tyrant, it is only by wins. The dialectician leaves it to his opponent to prove that no idiot: he makes furious, he makes at the same time helpless. The dialectician renders the intellect of his opponent. - How? The revenge dialectic is only one form in Socrates?

8.

I have given to understand, Socrates could repel: it remains to explain the more so that he fascinates. - That he discovered a new *agon* [Greek: solemn contest] that he make the first fencing master for the circles of Athens is one thing. He fascinates by appealing to the agonistic instinct of the Greeks - he introduced a variation into the wrestling match between young men and youths. Socrates was also a great erotic (ein grosser Erotiker).

9.

But Socrates guessed even more. He looked through his noble Athenians; he realized that his case, his idiosyncrasy, was no longer exceptional. The same kind of degeneration was everywhere present in the breast: old Athens was coming to an end. - And Socrates understood that all the world needed him - his agent, his cure,

his personal artifice of self-preservation... Everywhere the instincts were in anarchy, and everyone could put five steps of excess: the *monstrum in animo* [“monster in the mind.” Or, ‘monster in face, monster in soul’] was the general danger. "The impulses want to play the tyrant; against a tyrant must be reveals invent who is stronger "... When the physiognomist had Socrates, who he was, a cave of bad appetites, the great ironist still another word, which gives the key to him. “This is true, he said, but I mastered them all." As Socrates becomes master over himself? - His case was basically just the extreme case, only the most striking instance of what was then beginning to be the universal distress: that no one was more about the masters that the instincts turned against each other. He fascinates as this extreme case - his fearsome ugliness proclaimed him for each eye: he fascinates, as a matter of course, still more as an answer, a solution, an apparent cure of this case. -

10.

If one finds it necessary to make sense of a tyrant, as Socrates did, not that the danger must be small, that something else makes the tyrant. The reasonableness guess at that time was the savior, neither Socrates nor his "patients", be reasonable - it was *de rigueur* [rigor], it was their last resort. The fanaticism with which all Greek reflection throws itself upon rationality betrays a desperate situation they were in danger, they had only one choice: to either die or go - to be absurdly rational... The moralism of the Greek philosopher Plato is pathologically conditioned; as their estimation of dialectics. Reason = virtue = happiness means merely that one must imitate Socrates and counter the dark appetites with a permanent daylight - the daylight of reason. One must be clever, clear, bright at any price: any concession to the instincts, leads down to the unconscious...

11.

I have given to understand, which Socrates fascinated: he seemed to be a physician, a savior. Is it necessary to demonstrate the error that lay in his belief in "rationality at any price"? - It is a self-deception on the part of philosophers and

moralists, so extricating themselves from decadence that they make war against it. Extrication (Heraustreten) lies beyond their strength, what they choose as a means, as salvation is itself just another expression of decadence - they change their expression, they cannot do it away themselves. Socrates was a misunderstanding, and the entire correctional morality, the Christian, was a misunderstanding... The most glaring daylight, rationality at any price, the lives of bright, cold, cautious, conscious, without instinct, in opposition to the instincts was itself only a disease, another disease - and no means a return to "virtue," must fight for 'health', thankfully... The instincts - that is the formula for decadence: as long as life is ascending, happiness equals instinct is. -

12.

- Did he himself understand yet, the wisest of all self-out-smarter [outwitters, Selbst-Überlister]? He said the last, to the wisdom of his courage in death?... Socrates wanted to die - not Athens, he gave himself the poisoned chalice, he forced Athens to the cup of poison... "Socrates is no physician, he spoke softly to himself: death alone is a doctor here... Socrates himself was only ill for a long..."

The "reason" in Philosophy.

1.

You ask me what is all idiosyncrasy among philosophers?... For example, their lack of historical sense, their hatred of the idea itself of becoming, theirs Egypticism (Ägypticismus). Do you think of a thing to be honored if they dehistoricize same, *sub specie aeterni* [under the aspect of eternity] - if they turn it into a mummy. All that philosophers have handled for millennia, were conceptual mummies (Begriffs-Mumien); there was nothing real to life from their hands. They kill, they fill out that these gentlemen term, idolaters, when they worship - they are

all dangerous when they worship. The death of change, the age as well as procreation and growth, they are objections - even refutations. What is not, is what is not... Now they all believe, even with despair at beings (Seiende). But since it's not captured, they are looking for reasons why it denies it to them. "There must be a sham, an imposture it be that we do not perceive the being (Seiende): where is the deceiver" – "We have it, they scream happily, the sensuality of it is! These senses, which are also otherwise immoral, they deceive us about the real world. Moral: get rid of the delusion, from becoming, from history, from the lie - History is nothing but faith in the senses, faith in the lie. Moral: saying no to everything, what gives faith to the senses, to all the rest of humanity: that is all "people". Be a philosopher, his mummy, which represents the monotono-theism by a gravedigger-mimicry (Todtengräber-Mimik)! - And away from all the body, this wretched **idée fixe** of the senses! they carry all the errors of logic that there is refuted, even impossible, if it is already bold enough to behave as truly!"... (Und weg vor Allem mit dem Leibe, dieser erbarmungswürdigen idée fixe der Sinne! behaftet mit allen Fehlern der Logik, die es giebt, widerlegt, unmöglich sogar, ob er schon frech genug ist, sich als wirklich zu gebärden!"…)

2.

I suppose with a high reverence for the name of Heraclitus's side. If the other philosopher-folk rejected the testimony of the senses, because they showed multiplicity and change, he rejected their testimony because they showed things as if they were permanent and unity. Heraclitus too did the senses injustice. The same lie neither in the way the Eleatics believed it, even as they believed it - they do not lie at all. What are we made of their testimony to make the sets only inside the lie, for example, the lie of unity, the lie of materiality, the substance of life... "Reason" is the cause for us to falsify the testimony of the senses. Insofar as the senses are, passing away, showing the change, they do not lie... But that will forever be right Heraclitus, that Being is an empty fiction (dass das Sein eine leere Fiktion ist). The "apparent" ("scheinbare") world is the only one: the "true (wahre) world" is only now been a lie (nur hinzugelogen)...

3.

- And what fine tools of observation, we have to our senses! This nose for example, has spoken of the philosopher with no reverence and gratitude, even for the time being the most delicate instrument, which we are entitled to bid: it can even minimal differences of motion detect which is not even ascertained the spectroscope. We have today just as much science as we have decided the testimony of the senses to assume - as we sharpen them yet, arm, and learned to think over. The rest is miscarriage and not-yet-science: to say metaphysics, theology, psychology, and epistemology. Or formal science, theory of signs: how the logic and that logic applied to mathematics. In comes the reality not before them, not even a problem, any more than the question of the value of any such sign convention (Zeichen-Convention), as is the logic-

4.

The other idiosyncrasy of the philosophers is no less dangerous: it is the last and the first to be confused. The set, which comes at the end - unfortunately! because it should not come! - The "highest concepts", that is the most general, the emptiest concepts, the last smoke of evaporating reality at the beginning than the beginning. It is this worship again only the expression of their kind: the higher may not grow out of the lower, not allowed to be grown... Moral: everything is first class, must be *causa sui* [self-caused]. The origin of something else regarded as an objection, as a value-questioning (Werth-Anzweifelung). All values are top of the first rank, all the highest terms, the everlasting, the unconditioned, the good, the true, the more perfect - all this can not be made, must therefore be *causa sui* [self-caused]. All this can also not dissimilar, may not be in conflict with itself... So they have their stupendous concept 'God'... The last, thinnest, emptiest is put first, as a cause in itself, as *ens realissimum* [most real being]... That humanity the suffering of sick brain spider weaver had to take it seriously! - And they have paid dearly for it!...

5.

- Imagine, finally, however, on which various species, we (- I say we politely...) the problem of error and the mere appearance put into the eye. Formerly they took the change, the change, becoming even as evidence of illusory, as a sign that something had to be there, which would lead us astray. Today, conversely, we see just as far as the rational prejudice compels us to unity, identity, permanence, substance, cause, thinghood, Being (Sein), to put it to ourselves to a certain extent involved in the error, necessity to error, so we certainly due to a rigorous recalculation with us about the fact that the error here. It is no different than with the movements of the great orb: with these, the error has our eyes; here he has proof to our language lawyer. The language belongs to their origin at the time of the most rudimentary form of psychology: we come into a rough fetish essence, if we look at the basic prerequisites (Grundvoraussetzungen), of language metaphysics, in German, of reason, to bring awareness. This looks everywhere doer and doing believes in will as cause in general, believe that ego is "I", in the ego as being, in the ego as substance, and projected the belief in the ego-substance upon all things - it only creates that the term "thing"... Being is everywhere into thought as a cause, foisted; from the conception "I" is followed only when derived, the term "being" is... At the beginning of the great calamity of error that the will is something that affects - that will is a fortune... Today we know that he only has one word... Much later, in a thousand times more enlightened world came to safety, the subjective confidence in the handling of the categories of reason philosophers with surprise to consciousness: they concluded that the same could not be derived from the empirical world - indeed the whole empirical stand in contradiction to them. So where do they originate? - And in India as in Greece has made the same mistake: "We must ever be in a higher world been at home (- instead of a lower very much what would have been the truth!). We must have been divine, for we have the reason!"... In fact, nothing has so far had a more naive than the persuasion of his mistake, as it was formulated, for example, from the Eleatics: every word he has for himself, each set for themselves, we are talking about! - Even the opponents of the Eleatics still succumbed to the seduction of their Being-concept (Seins-Begriffs): Democritus, among others, when he invented his atom... "Reason" in language: oh what a deceitful old wenches! I fear we are not going on God, because we still believe (faith, glauben) in grammar...

6.

You will thank me when I crowding so essential, so new insight into four theses: I so would facilitate the understanding, I call out to the opposition (contradiction, Widerspruch).

First sentence (Satz). The reasons pointed out "this" world has been described as apparently rather justify their reality - a different kind of reality is completely undetectable.

Second sentence. The signs, which have been given the "true Being (wahre Sein)" of things are the hallmarks of non-Being (Nicht-Seins), of nothingness, - one the "true world" is made up of the opposition to the true world: indeed an apparent (scheinbare) world, insofar they merely a moral-optical illusion (moralisch-optische Täuschung).

Third sentence. Tales from an "other" than this world has no meaning, provided that an instinct of slander, diminution, suspicion of life is made perfect in us: in the latter case, we avenge ourselves alive with the phantasmagoria of "another" a "better" life.

Fourth sentence. The world differ in a "true" and an "apparent (scheinbare)", whether in the nature of Christianity, whether in the nature of Kant (a cunning Christians last but not least) is only a suggestion of decadence, - a symptom of declining life... That the artist the appearance of higher estimates than the reality, is no objection against this sentence. Because "appearances" here means the reality once again, only in a select, gain, proofs… The tragic artist is no pessimist - he just says yes to everything questionable and terrible itself, he is Dionysian...

As the "true world" finally became a fable.
(Wie die „wahre Welt“ endlich zur Fabel wurde).

History of an Error.

(Geschichte eines Irrthums).

1). The true world (wahre Welt) attainable for the sage, the pious, the virtuous man - he lives in it, he is it. (Oldest form of the idea, relatively clever, simple and persuasive. Paraphrase of the sentence "I, Plato, am the truth".)

2). The true world, unattainable for now, but promised for the sage, the pious, the virtuous man ("for the sinner who repents").
(Progress of the idea: it is subtle, insidious, incomprehensible - it is woman, it becomes Christian...)

3). The true world unattainable, unprovable, unpromisable, but the very thought of a consolation, an obligation, an imperative.
(Basically the old sun, but seen through mist and skepticism throughout, the idea has become sublime, pale, Nordic, Konigsbergian.)

4). The true world - unattainable? In any case, none. And as well as unmatched, unknown. Consequently, not consoling, redeeming, or obligating: what could something unknown obligate us?...
(Gray morning. The first yawn of reason. The cockcrow of positivism.)

5). The "true world" - an idea that is good for nothing, not even obligating - an unnecessary, one idea, which has become superfluous, consequently a refuted idea: we make it off!
(Bright day, breakfast, return of good sense and cheerfulness; Plato's blushes; pandemonium of all free spirits.)

We have abolished the true world: what world has remained? The apparent (scheinbare) one perhaps?... But no! *With the true world we have also abolished the apparent!*

6). (Noon; moment of the shortest shadow; end of the longest error; high point of humanity; INCIPIT ZARATHUSTRA.)

[It begins Zarathustra]. [Note: *The Gay Science: la gaya scienza*, 1886, end of 4th book, #342, *Incipit tragoedia* all references go back to Nietzsche's image of Zarathustra.]

Morality as anti-nature.

1.

All passions have a time when they are merely disastrous, when they pull down with the severity of the stupidity of their victims - and a later, much later, where they marry with the mind to "spiritualize". Formerly it was because of the stupidity in the passion, the passion of the war itself: they conspired for their destruction - all the old moral monsters are unanimous about it, "il faut les tuer passions." [one must kill the passions]. The most famous formula that is what the *New Testament*, in that Sermon on the Mount, where, incidentally, things are not quite seen from a height. It is there, for example with practical application to the said sex "if thine eye offend thee, pluck it out": fortunately no Christian acts in accordance with this provision. The passions and desires destroy, merely to prevent their stupidity and the unpleasant consequences of their stupidity, now seems itself merely as an acute form of stupidity. We do not admire more,
which tear the teeth so they do not hurt anymore... going with some equity on the other hand admitted that on the ground, has grown from Christianity, the term "spiritualization of passion" could not be conceives by the dentists. The first church was fighting, as you know, against the "intelligent" in favor of the "poor in spirit" as one might expect from it an intelligent war against passion? - The church fights passion with excision in every sense: its practice, its "cure" is the castratism. It never asks: "how spiritualized, beautified, deify a craving you?" - It has laid the emphasis at all times of discipline on extirpation (of sensuality, of pride, lust,

avarice, of vengefulness). - Means to attack, but the passions at the root of the attack at the root of life: the practice of the church is hostile to life...

2.

The same agent, intersection, extermination, is instinctively chosen in the struggle with a desire by those who are too weak-willed, too degenerate, to replace the one measure in it can, from those natures, the La Trappe have need of, spoken in parable (and without a parable -), any hostility final statement, a gap between itself and a passion. Radical means are indispensable only the degenerates, and the weakness of will, some talk, the inability not to react to a stimulus, is itself merely another form of degeneration. The radical hostility, the deadly hostility against sensuality is a thoughtful symptom: it is therefore entitled to make conjectures about produce the total state of such excessive. - Those hostility, this hatred is only incidentally to its tip, even when such natures for radical cure, the cancellation of their "devil" no longer have enough strength. One of watching the whole story of the priest and philosopher, the artist added taken: the poisonous against the senses is not said of the impotent, nor by ascetics, but by the impossible ascetics, by those who would have been necessary, ascetics to be...

3.

The spiritualization of sensuality is called love (Die Vergeistigung der Sinnlichkeit heisst Liebe): it is a great triumph over Christianity. Another man triumph is our spiritualization of hostility (Feindschaft). It is that we deeply understand the value that it has to have enemies: in short, that one does, and vice versa as they formerly did, and closes shut. The church was at all times, the destruction of their enemies: we, and we immoralists and antichrist, see our advantage is that the church is... In politics, the hostility now become more spiritual - much wiser, more thoughtful, more gentle. Almost every party understands their self-interest of conservation is that the other party does not come by force, as does that of the great policy. Especially as a new creation, as the new Reich [kingdom], needful enemies than friends: in opposition until it feels

necessary, in contrast, it is only necessary... no different we act against the "enemy within": even as we have spiritualized hostility, also because we have understood its value. It is only fruitful to be rich at the cost of opposites, it only remains young, under the condition that the soul can not be enforced, not desire for peace... There is nothing we become stranger than those desirability of yore, by the "peace of soul," the Christian desirability, nothing makes us envy less than the moral and the joys of fat cow good conscience. One has to great life dispensed with if one renounces war... In many cases, of course, the "peace of mind" is merely a misunderstanding - about another that not only knows how to nominate honest. Without further ado or prejudice of a few cases. "Peace of mind", for example, the gentle radiance of a rich animality into the moral (or religious) being. Or the beginning of the fatigue, the first shadow cast by the evening, any evening. Or a sign that the air is humid, that south winds are approaching. Or contradict the gratitude for a happy digestive knowledge ("human love" is sometimes called). Or the silence of the genes are ends, the taste of all things new and waiting... Or the state, following a strong satisfaction of our ruling passion, the feeling of a rare good satiety. Or infirmity of our will, our cravings, our vices. Or laziness, persuaded by vanity to morally frills (aufzuputzen). Or the occurrence of a certainty, even dreadful certainty, after a long tension and torment by the uncertainty. Or the expression of maturity and mastery in the middle of doing (Thun), creativity, knitting, wool, calm breathing, attained the "freedom of the will"... *Twilight of the Idols*: who knows? perhaps even a kind of "peace of the soul”... (*Götzen-Dämmerung*: wer weiss? vielleicht auch nur eine Art „Frieden der Seele“…)

4.

- I bring a principle in the formula. Every naturalism in morality, that is all healthy morality, is dominated by an instinct of life, - any one commandment of life is "not set" with a particular canon of "shall" and met some resistance and hostility in the way of life is made so that one side. Their moral was unnatural, that is, almost every morality which previously taught, preached and venerated, is aimed precisely reversed against the instincts of life, - it is a secret soon, soon loud and bold this condemnation (Verurtheilungdieser) instincts. By saying, "God sees

the heart," God says No to the lowest and highest desires of life and God takes enemy (Feind) of life... He is Holy, in whom God is well pleased, the ideal castrato... Life is too late, where the "kingdom of God" begins...

5.

Suppose that one has understood the wicked such a revolt against life as it is in Christian morality become almost sacrosanct, so you have it, fortunately, also somewhat Andres understood: the useless, apparent, absurd, mendacious such a rebellion. A condemnation of life on the part of the last survivors is only a symptom of a certain kind of life: the question of whether law, whether with injustice, is not even raised it. You'd have a position outside of life have, and know the other, it as good as one, as many as all who have lived to touch the problem of the value of life in at all: reasons enough to realize that the problem for us an unapproachable problem (unzugängliches Problem). When we speak of values, we speak under the inspiration, under the perspective of life: life itself forces us to value to be set, life itself posit values by us, if we estimate values ... It follows that even those contradictory nature of morality, which God counter-concept and condemnation of life holds only one value-judgment of life - what life? What kind of life? - But I gave the answer: of declining, the weak, the tired, the condemned life. Morality, as has been previously understood - even as it was last formulated by Schopenhauer as "negation of the will to live" - is the décadence instinct itself, which makes itself out of an imperative: "go to bottom" it says - it is the judgment convicts...(sie ist das Urtheil Verurtheilter…)

6.

Let us finally consider what it is naivety at all to say "so and so should the man be!" Reality shows us an enchanting wealth of types, the opulence of a lavish play and change of form: and any poor loafer of a moralist comments: "No! Man ought to be different"? He even knows how it should be, these eaters and hypocrites, he paints himself against the wall and says, "Ecce homo!"... [Translator. ‘Behold the man’. From John 19:5, *New Testament*, title from

Nietzsche's autobiography that he was soon to write in the next month, October 1888]. But even when the moralist addresses himself only to the individual and says to him: "so and so should you be!" He listens not to make fools of themselves. The individual is a piece of fate - is from the front and rear, one law more, one necessity more for everything that is and will be. Say to him, "you change" means demand that everything changes, even backwards yet... And really, it was consistently moralists, they wanted people differently, namely, virtuous, they wanted him in their own image, namely as a bigot: this they denied the world! No small madness! No modest kind of immodesty!... The moral, insofar as it condemns, in itself, not of respects, considerations, plans of life, is a specific error, which you should have no sympathy, one degenerates, idiosyncrasy, which has caused untold amount of damage!... We others, we have immoralists, conversely made our hearts for all kind of understand, approve of understand. Not easily denied us, we seek our honor to be answered in the affirmative. More and more we are risen, the eye for that economy (Ökonomie), which all need the still and take advantage of white, which rejects the sacred madness of the priest, the diseased reason in the priesthood for those economics in the law of life, even from the obnoxious species of the muckers, the priest, takes advantage of their virtuous,-what advantage? - But we ourselves, we are here immoralists the answer... (Aber wir selbst, wir Immoralisten sind hier die Antwort…)

The four big mistakes.

1.

Error of confusing cause and consequence. - There is no more dangerous error than the result to be confused with the cause: I call him the real corruption of reason. Nevertheless, this error is one of the oldest and most recent habits of mankind: it is even hallowed among us, it bears the name "religion" and "morality". Every sentence formulates the religion and morality contains it; priests and moral legislators are the originators of this corruption of reason. - I take an example: everyone knows the book by the famous Cornaro in which he his slender diet as a recipe to a long and happy life - even virtuous – correctly (anräth). Few

books have been read so much, even now it is in England each year many thousands of copies in print. I do not doubt that scarcely any book (the Bible, such as cheaply except) donated so much harm, has shortened as many lives as is so well-intentioned curiosity. Reason is the confusion of the effect for the cause. The honest Italians saw in their diet, the cause of their long life: whereas the precondition for long life, the extraordinary slowness of metabolism, low consumption, the cause of their slender diet was. He was not free to eat little or much, his frugality was not a "free will": he was sick when he ate more. Who is not a carp but does, not only good but necessary to properly eat. A scholar of our time, with his rapid consumption of nervous energy would be directed to the régime of Cornaro's bases. Crede experto. — [believe him who has tried]. -

2.

The most general formula of every religion and morality lies at the bottom is: "Do this and that, let this and that - so will you happy! In the other case..." Every morality, every religion is this imperative, - I call it the great original sin of reason, the immortal unreason. In my mouth is this formula is transformed into its inverse - the first example of my "revaluation of all values (Umwerthung aller Werthe)" do a well more prudent man, a "Happy", must perform certain actions and shrinks instinctively from other actions, he carries the order, which he represents physiologically, into his relations with people and things. In a formula: his virtue is the result of his good fortune... Long's life, many descendants is not the reward of virtue, virtue is but even that slowing of metabolism, which, among other things, a long life, many descendants, briefly Cornarism has as its consequence. - Say, the church and morality: "a race, a nation is judged by vice and luxury to reason." My recovered reason says: when a nation goes to ruin, degenerates physiologically, then license and luxury follow from it (i.e. the need of ever stronger and more frequent stimuli, such as every exhausted nature knows it). This young man will soon pale and withered. His friends say: the fact and the disease is to blame. I say that he was sick that he could not resist the disease, had been the result of an impoverished life of a hereditary exhaustion. The newspaper reader says: this party is directed with such a mistake as a basis. My higher politics says: a party who makes such mistakes is at the end - it has it's instinct-certainly

not more. Any mistake in any sense the result of degeneration of instinct, of disintegration of the will: it defined (definirt) so that almost bad (Schlechte). All good is instinct - and, consequently, easy, necessarily, freely. The hardship is an objection, the God is typically different from the hero (in my language: light feet the first attribute of divinity (Göttlichkeit)).

3.

Error of a false causality. - It was believed at all times, to know what a cause: but where we took our knowledge, more precisely, our faith to know here? From the realm of the famous "inner facts" of which it has so far not proved in fact. We believed ourselves in the act of the will of the cause, because at least we thought the causality to catch in the act. They had no similarly, the fact that all the antecedents of an action, its causes, to look at conscious are, and it again would find when they search - as "motives": else one would not go to it free, not for them was responsible. Finally, who would deny that a thought is caused? that the ego causes the thought?... Of the three "inner facts", which vouch for seemed to be the causation, is the first and most convincing of the will as cause, the conception of a consciousness ("spirit") as the cause, and later that of the ego (the "subject ") are the caused afterbirths only after the causality of the will as if it was established as an empirical... Meanwhile, we have thought better of it. We now believe a word more of all this. The "inner world" is full of phantoms and wisps: the will is one of them. The will no longer moves anything, hence does not explain anything - it merely accompanies events; it can also be absent. The so-called "motive": another error. Merely a surface phenomenon of consciousness, something alongside the deed, the more likely to cover up the antecedents of an act than to represent them. And as for the ego! This has become a fable, a fiction, a play on words: it has ceased entirely to think, feel and want!... What does this mean? There are no mental causes! All the allegedly empirical evidence went to the devil (zum Teufel)! This follows from! - And we had one of those with abuse like "empiricism" driven, we had the world on created (geschaffen) as a cause-world, a world of will, as a ghost-world. The most ancient and enduring psychology was at work, it has nothing else done: all that happened was a deed, all action effect of a will, the world it was a multiplicity of doers, a doer (a "subject") is pushed all done

under. Man has three "inner facts (inneren Thatsachen)." That what one believed most firmly, the will, the spirit, ego, here from the prospects, - one took the concept of Being (Sein) from the concept from out of ego, one has the "things (Dinge)" as being set in one's own image, in accordance with one's concept of ego as a cause. What wonder that later in the things one always found again what it had put into them? - The thing itself, I repeat, the concept of thing, a reflection merely of faith in the ego as cause... And even your atom, my dear mechanists and physicists, as much error, how much rudimentary psychology is still residual in your atom! - Not to mention the "thing in itself", the *horrendum pudendum* [a terrible shame] of the metaphysicians! The error of the spirit as cause mistaken for reality! And made the measure of reality! And God called! – (Der Irrthum vom Geist als Ursache mit der Realität verwechselt! Und zum Maass der Realität gemacht! Und Gott genannt! —)

4.

Error of imaginary causes. - From assumed [begin, auszugehn] dream: a particular sensation, for example as a result of a distant cannon shot that is subsequently foisted a cause (often a whole little novel in which the dreamer is just the main character). The sensation endures meanwhile in a kind of resonance: it waits to speak until the cause drive allows one to come to the fore, - now no more than coincidence, but as a "sense". The cannon shot appears in a causal manner, in an apparent reversal of time. The later, the motiving is first seen, often with a hundred details, pass by like the flash, the shot follows... What happened? The ideas that a certain condition produced have been misinterpreted as the cause of it. - In fact, we do it at the guards as well. Our most general feelings - any inhibition, pressure, tension, explosion in the play and counterplay of the organs, as in its particularity, the state of the sympathetic nerve - arouse our cause engine:
we want a reason, are to us so and so, - we from badly or there are good too. There never is enough for us, just the mere fact that we are so and so, determine: we leave this fact at first - be aware of them - if we have given it a kind motivating - The memory that occurs in such a case, without our knowledge into action leads up earlier states of the same type and the overgrown causal interpretations - not their causation. The belief, however, that were the ideas that accompany the processes

of consciousness-causes is brought up by the memory also. This creates a familiarity with a particular interpretation of causes, which in fact inhibits research (Erforschung) into the causes and excludes itself.

5.

Psychological explanation. - Something unknown back to something familiar, easy, calm, satisfied, also gives a sense of power. With the unknown, danger, anxiety, is given the concern - the first instinct is towards these painful conditions carry away. First principle: any explanation (Erklärung) is better than none. Because it's basically just a want to get rid of (Loswerdenwollen) oppressive ideas, does it not just strictly with the means to get rid of them: the first performance, with the declared itself the unknown as known does so well that they are "holds true for ". Proof by pleasure ("the force") as a criterion of truth. - The causes of engine is therefore conditioned and excited by the feeling of fear. The "why?" should whenever possible, be not so much the cause for its own sake, but rather a kind of cause - a soothing, liberating, relieving the cause. Something that already well-known, experienced, is set in the memory enrolled as a cause, is the first result of this need. The new thing that strange (unauthorized, Unerlebte) the alien is excluded as a cause. - It is not only a kind of explanation is sought as a cause, but a selected and preferred kind of explanations that is, where was the fastest, most often taken away the feeling of the stranger, the new, strange (Unerlebten) – commonest (gewöhnlichsten) explanations. - Consequence: a kind of cause-reduction predominates more and more concentrated into the system and finally emerges dominant, which means simply exclusive other causes and explanations. - The banker immediately thinks of "business" of Christ to the "sin", the girl of his love. (Der Banquier denkt sofort an's „Geschäft", der Christ an die „Sünde", das Mädchen an seine Liebe).

6.

The whole realm of morality and religion belongs under this concept of imaginary causes. - "Explanation" of disagreeable general feelings. They are

produced by beings who are hostile to us (evil spirits: the most famous case - the misunderstanding hysterical as witches). They are produced by actions that are not cheap (the feeling of "sin", the "sinfulness" under a physiological discomfort pushed - you can always find reasons to be dissatisfied with it). They are produced as punishments, as a repayment deal for something that we did not have, we would not have been meant to be (generalized impudent form of Schopenhauer into a principle in which morality appears as that which it is, as the real poisoner and slanderer of life: "Every great pain, whether physically, mentally, he had said from what we deserve, because he could not come to us if we do not deserve it." *World as Will and Representation*, 2, 666). They are produced as consequences of ill-considered, badly leaking acts (- the emotions, the senses as the cause, as "guilty" set; physiological calamities with the help of other calamities as "deserved" designed). - "Explanation" of agreeable general feelings. They are produced by faith in God. They are produced by the consciousness of good deeds (the so-called "good conscience", a physiological condition which sometimes sees a happy digestive confusingly similar). They are produced by the fortunate outcome of enterprises (- naive fallacy: the happy ending to a company creates a hypochondriac or a Pascal agreeable general feelings of not quite). They are produced by faith, love, and hope - the Christian virtues. - In truth, all these supposed explanations sequelae and, as translations of pleasurable or unpleasurable feelings in the wrong dialect are: one is to hope in a state, because the basic physiological feeling is strong and rich again; you trust God because the feeling of fullness and gives strength to a rest. - The morality and religion belongs entirely to the psychology of error: in each case is confused cause and effect, or the truth confused with the effect of what is believed to be true, or a confused state of consciousness with the causation of this condition.

7.

Error of free will. - Today we have no more pity the term "free will": we know only too well what it is - the disreputable theologian-art piece that there are, for the purpose of humanity in its sense "responsible" to make the means they depend on themselves to make... I give here only the psychology of all blame. - Wherever responsibilities are sought, it maintains the instinct of wanting to align

penalties and to be looking there. If one has the stripped of its innocence when any so-and-so-Being (Sein) is reduced to will, to intentions, to acts of responsibility: the doctrine of the will is essentially invented for the purpose of punishment, i.e. the found guilty-willing (Schuldig-finden-wollens). The entire old psychology, the psychology of will has its premise is that to their owners, the priests at the head of old communities, wanted to create a right to impose penalties - or God wanted to create a right... The people were "free" thought to be directed to be punished, can - in order to be able to guilty: consequently, every act had as intended, the origin of each plot are conceived in the minds lying (- bringing the most basic counterfeiting was psychological made a principle of psychology itself...). Now that we have entered into the reverse movement, where we immoralists especially with all the concepts of guilt and the penalty term from the world take out again and psychology, history, nature, social institutions and sanctions seek to clean them, there is in our eyes no more radical opposition than that of the theologians, who continue, through you to the concept of "moral world order," the innocence of becoming by "punishment" and "guilt". Christianity is a metaphysics of the hangman... (Das Christenthum ist eine Metaphysik des Henkers…)

8.

What alone can be our doctrine? - Because no one gives man his qualities, neither God, nor society, nor his parents and ancestors, nor he himself (- the absurdity of this last idea has been rejected as "intelligible freedom" by Kant, perhaps even taught by Plato). No one is responsible for ensuring that he's there, so and so constituted that he is that he is under these circumstances in this environment. The fatality of his nature is not disentangled from the fatality of all that was and what will be. It is not the result of an intention, a will, a purpose, not with him, an attempt is made to achieve an "ideal of man" or an "ideal of happiness" or an "ideal of morality," - it is absurd his Being (Sein) in any way trying to pass a purpose. We have used the term "purpose" invented in the real world... lack of purpose it is necessary, it is a piece of calamity, one belongs to the whole, it is on the whole, - there is nothing that addressed our being, measure,

compare, could condemn, because that would mean the whole set, measure, condemn, compare... But there is nothing out of the whole! - That will make no one more responsible, that the nature of existence can not be attributed primarily to a cause, that the world is neither as sensorium nor as 'spirit' is a unity, this is only the great liberation - thus only the innocence of becoming (Unschuld des Werdens) restored... The term "God" has been the greatest objection to existence (Dasein)... We deny God, we deny the responsibility in God: we only deliver to the world. – (Wir leugnen Gott, wir leugnen die Verantwortlichkeit in Gott: damit erst erlösen wir die Welt).

The "improvers (Verbesserer)" of mankind.

1.

One knows my demand to the philosopher, to stand beyond good and evil (jenseits von Gut und Böse), - the illusion of a moral proposition to have among themselves. This demand follows from an insight that has been formulated by me for the first time: that there are no moral facts. The sentence has the moral with the religious public that it believes in realities, which are not. Morality is only an interpretation of certain phenomena, certain spoken, a misreading. The moral judgments is how the religious one stage to the ignorance, the lack of even the concept of the real, the distinction between the real and imaginary, still, so that "truth" refers to such degree only things that we see today "imaginations" call. The moral verdict so far is to never take literally: as such it contains only absurdity. But it remains invaluable as semiotics (Semiotik): it reveals, at least for those who know, the most valuable realities of cultures and interiors, knew not enough to be able to "understand" themselves. Moral character is just talk, mere (bloss) symptomatology (Symptomatologie): one must know already what it is to draw benefits from it.

2.

A first example and very preliminary. At all times you have to "improve" the people want: this was called before all morality. But among the most diverse of the same word tendency is hidden. Both the taming of the beast as a man growing a particular species is human "improvement" has been called: first pressing realities of this zoological termini - Realities of course, from those of the typical "improver," the priest who knows nothing - nothing wants to know... The taming an animal its "improvement" is mentioned in our ears almost a joke. Who knows what goes on in menageries doubts that the beast "improved" there is. It is weakened, it is rendered less harmful, it is the depressive affect of fear, through pain (Schmerz), through wounds, hunger for morbid beast. - It is no different with the tamed man whom has "improved" the priest. In the early Middle Ages, when the church was, in fact, above all, a menagerie, made it everywhere on the finest specimens of the "blond beast' (blonden Bestie) hunt, - one "improved" as the Germans do. But what was behind him from such an "improved" Germanic seduced into the convent? Like a caricature of man as a freak: he was a "sinner" has become, he was stuck in a cage, they had him trapped between a loud horrible terms... There he lay, sick, miserable, malevolent against himself, full of hatred against drives to life, full of suspicion against all that was still strong and happy. In short, a "Christian"... Physiologically speaking: in the battle with the beast may be the only means of making health, making them weak. The church understood: it ruined man, it weakened him - but they took advantage of him to have "improved"...

3.

Take the other case, the so-called morality, the case of growing a particular race, and his most imposing example of this kind gives the Indian morality, sanctioned as a "Law of Manu" to religion. Here the task is made no less than four races at a time to grow: one priestly, one warlike, one dealer and agriculturalist (ackerbauerische), finally a race of servants, the Sudras. Obviously we are no longer under tamer: a hundred times milder and more rational kind of person is a prerequisite to conceiving even the idea of such breeding. It breathes on, enter from the Christian hospitals and prisons in the air healthier, higher, wider world. How pathetic is the "new testament" to Manu, how bad it

smells! - But this organization was necessary to be terrible, - this time not in combat with the beast, but with it's opposite term, the non-breeding man, the mishmash man, the Chandala. And again they had no other means, it safe to make him weak as to make him sick - it was the struggle with the "large number". Perhaps there is nothing more contradictory than our feelings these protective measures of the Indian morality. The third edict, for example (*Avadana-Sastra* I), that "from the impure vegetables," orders that the only food the Chandala is allowed to be garlic and onions, in view that the Bible forbids them grain or fruits that bear seeds, or to give water or fire. The same decree stipulates that the water, which they have need, either from rivers or from the sources, should be removed from the ponds, but only from the approaches to swamps and from holes, which resulted from, the footprints of animals. Ditto is forbidden for them to wash to wash their laundry and washing yourself, as the water that they will be granted by grace, may only be used to quench the thirst. Assist (Beizustehn) finally a ban on the Sudra women, the Chandala women at birth similarly, nor one for the latter, assist (beizustehn) each other here... - The success of such sanitary police was inevitable: murderous epidemics, hideous venereal diseases, and suggests again "the law of the knife," the circumcision for the male, order the removal of the labia minora of the female children. - Manu himself says, "the Chandala are the fruit of adultery, incest and crime (- this is the necessary consequence of the concept of breeding). They should be only the rags of clothes corpses have to dish and broken (zerbrochne) pots, jewelry to old iron, only to worship the evil spirits, let them wander without rest from one place to another. It is forbidden for them to write from left to right and the right hand to use for writing: the use of the right hand and left to right is only reserved for the virtuous, the people of race "-.

4.

These rulings are instructive enough: in them we have the once Aryan humanity, quite pure, quite originally, - we learn that the term "pure blood" the opposite of a harmless concept. On the other hand it is clear which nation has perpetuated the hatred of the Chandala, hatred against this "humaneness", where he was religion, where he became a genius... From this point of the Gospels are an instrument of the first rank, even more, the Book of Enoch. -

Christianity, from Jewish roots and comprehensible only as a plant of this soil, represents the countermovement (Gegenbewegung) is against any morality of breeding, of race, privilege - it is the anti-Aryan religion par excellence: Christianity the revaluation of all Aryan values, the victory of Chandala values of the gospel to the poor, the lowly preaching of the community-rising all the downtrodden, poor, the wayward (Missrathenen), underprivileged against the "race" - the undying Chandala revenge as the religion of love...

5.

The moral of the morality of taming and breeding are the means to assert themselves, entirely worthy of each other: we must stand up as the supreme principle that in order to make morality, you have the absolute will to the contrary must. This is the big, uncanny (unheimliche) problem, which I have followed the longest: the psychology of the "improvers" of mankind. A small and basically modest fact that the so-called *pia fraus* [pious fraud], gave me the first approach to this problem: the *pia fraus* [pious fraud], the genetic material of all the philosophers and priests, the humanity "improved". Neither Manu nor Plato nor Confucius nor the Jewish and Christian teachers have at each their right (ihrem Recht) to lie doubted. You probably have not doubted in quite other rights... In terms of formula you say all the means by which humankind should now be made morally, were out of immoral reason. - (In Formel ausgedrückt dürfte man sagen: alle Mittel, wodurch bisher die Menschheit moralisch gemacht werden sollte, waren von Grund aus unmoralisch. —)

What's Germans lacking.
(Was den Deutschen abgeht)

1.

Among Germans today it is not enough to have spirit: one must still take them to remove spirit...

Maybe I know the Germans, perhaps I may even tell you some truths. The new Germany is a large quantity of inherited and acquired shoulder-drive, so that it can spend the accumulated wealth of power for a time even extravagant. It is not a high culture, the masters made with him, much less a delicate taste, a noble "beauty" of the instincts; can virile (manliness, abermännlichere) virtues, than any other country in Europe have. Much courage and self-respect, a lot of safety in transport, the reciprocity of duties, much industriousness, much perseverance - and an inherited moderation which needs the spur rather than the brake. I would add that here is still obeyed without the humble obedience... And nobody despises his opponent...

You see, it is my desire to be fair to the Germans: I would not like to be unfaithful - I must consider them also my objection. It pays heavily for coming to power: the power stupid... The Germans - they were once called the people of thinkers: they think at all today? – (Die Deutschen — man hiess sie einst das Volk der Denker: denken sie heute überhaupt noch? —) The Germans are now bored with the spirit, the Germans wary now of the spirit, politics swallows up all serious concern for really spiritual matters - "Germany, Germany above all" [‘Deutschland, Deutschland über Alles’. Note: phrase used in song of 1841], I am afraid that was the end of German philosophy... "Is there, German philosopher? Are there German poets? Are good German books? ", I am asked abroad (Asuland). I blush, but with the courage with which I am also in desperate cases of his own, I answer: "Yes, Bismarck "- May I confess even what books you read today? Instinct of mediocrity... and forever! - („Deutschland, Deutschland über Alles“, ich fürchte, das war das Ende der deutschen Philosophie… „Giebt es deutsche Philosophen? giebt es deutsche Dichter? giebt es gute deutsche Bücher?“ fragt man mich im Ausland. Ich erröthe, aber mit der Tapferkeit, die mir auch in verzweifelten Fällen zu eigen ist, antworte ich: „Ja, Bismarck!“ — Dürfte ich auch nur eingestehn, welche Bücher man heute liest?… Vermaledeiter Instinkt der Mittelmässigkeit! —)

2.

- What could be the German spirit, who has not already had his melancholy ideas about it! But this people has been dumbed down arbitrarily, since nearly a millennium: nowhere are the two great European narcotics, alcohol and Christianity, been abused vicious. Recently got even added a third, all alone with the fine and bold movement of the spirit of an end to be made, the music, clogging our stuffy German music. - How much weight peevish, lameness, dampness, and dressing gown, how much beer is in German intelligence! How is it possible that young men who dedicate their lives to spiritual goals, not the first instinct of spirituality, the self-preservation instinct of the mind in feeling - and drink beer?... The alcoholism of young scholars is perhaps no question mark in their learning intentions - you may even be a great scholar without the spirit - but in every other consideration, it remains a problem. - Where they would find not the gentle degeneration which beer produces in the spirit! I once placed in a near-famous who have become case the finger at such a degeneration - the degeneration of our first German free spirit, the wise David Strauss, the author of a beer bank's gospel (Bierbank-Evangeliums) and the "new faith"... not for nothing that he had to be the "sweet chestnut" vow made in verse - loyalty to the death...

3.

- I spoke of the German spirit: that it is coarser, that it flattens out. Is that enough? - Basically, it's something else that scares me: as more and more with German seriousness, German depth, German passion in spiritual things downhill. The pathos has changed, not merely the intellect. - I touch here and there German universities: what rules for air under their scholars, what desolate spirituality that historically developed contented and lukewarm! It would be a profound misunderstanding of me here if you wanted to argue that German science - and also a proof that you have not read a word from me. I have not tired for seventeen years, the influence of our present despiritualization (entgeistigenden) of scientific operations to light. The hard helotism (Helotenthum) to which condemned the tremendous range of sciences today every one is a main reason for fuller,

richer, deeper natures do not find them, according to teacher education and more. Our culture suffers from nothing more than to the abundance arrogant loafer and fragments of humanity; our universities are, against their will, the real hothouses for this kind of instinct-atrophy of the mind. And Europe has been a notion of it - the big policy deceives nobody... Germany is increasingly seen as Europe's flat plains (Flachland). – I seek after yet another German with whom I could be seriously in my own way - how much more for one with whom I might be cheerful! *Twilight of the Idols*: ah whoever concepts today, of what kind of serious here recovered a hermit (Einsiedler)! - The serenity is most incomprehensible (Unverständlichste) to us...

4.

You do a rollover: it is not only obvious that German culture goes down, it does not lack the sufficient reason for it. No one can finally spend more than he has - that is true of individuals, is true of nations. Admitting themselves out of power for big policy, economy, international commerce, parliamentarism, military interests, - gives you the quantum mind, seriousness, will, self-control, that's one way to this page, so it is missing on the other side. Culture and the State - it is not about cheating here - are antagonists: "civilized state" is merely a modern idea. One lives on the other, the one thrives at the expense of others. All the great periods of culture are periods of political decline: what is great in the sense of culture was apolitical, even anti-political. - Goethe went to the heart at the phenomenon of Napoleon, - he went on with the "freedom wars"... At the very moment when Germany comes up as a great power, France gains importance as cultural power altered. Even today much new seriousness, a lot of new passion of the mind is moved to Paris, and the question of pessimism, for example, the question of Wagner, almost all psychological and artistic issues considered there are incomparably finer and more thoroughly than in Germany - the Germans themselves are unable to this kind of seriousness. - In the history of European civilization means the rise of "empire" thing above all: to relocate the heavy weight. You already know it everywhere: on the merits - and that is the culture - the Germans are no longer considered. One wonders: did you even exhibit a spirit that is counted for Europe? as your Goethe, your Hegel, your

Heinrich Heine, your Schopenhauer counted for? - That there is not a single German philosopher any more, it is no end of astonishment. (Dass es nicht einen einzigen deutschen Philosophen mehr giebt, darüber ist des Erstaunens kein Ende.) —

5.

The whole higher education system in Germany has been the main thing missing: the purpose both as a means to an end. That education, education is itself an end - and not "the empire" - the need for this purpose, the educator - and not the high school teachers and university scholars - you do forgot the... educators needful, which are themselves educated, superior, distinguished spirits, proved at every moment proved by word and silence, ripe, sweet cultures has become - not the learned louts, which high school and university youth of today towards bringing as "higher wet nurses." The educators are missing, the exceptions to the exceptions, the first condition of education: hence the decline of German culture. - One of those rarest of exceptions is my venerable friend Jacob Burckhardt in Basel: Basel owes him his first rank of humanity. - What the "higher schools" actually reach Germany, it's a brutal training in order, with as little loss of time, a myriad of young men for government service available to make exploitable. "Higher education" and innumerable - that is contradictory from the outset. Each higher education is the only exception: it must be chartered to a right to have such a high privilege. All great, all beautiful things can never be common: *pulchrum est paucorum hominum* [beauty is for the few]. – What caused the decline of German culture? That "higher education" is no more privilege - the democracy of the "general", who have become the public education"... Not to mention that military privileges to the frequent visit of the higher schools, that is their downfall, literally force. - There is no one freer to give their children in Germany present a noble education: our "higher" schools are shaky on the most ambiguous mediocrity furnished, with teachers, with curriculum, with teaching goals. And everywhere there is an indecent haste, such as whether something would be missed if the young man with 23 years still not "finished" is not white answer to the "main question": what job? - A higher type of man, say so, does not like "professionals," precisely because it knows... you rely has time, they takes their time, they did not

think to "ready" to be, - with thirty years one is, in the sense of high culture, a beginner, a child. - Our overcrowded schools, our cluttered, stupid school teachers have made a scandal in order to take these states to protect, as it has recently done the professors at Heidelberg, this one has perhaps causes - are reasons for it.

6.

- I am not to fall out of my way, is yes-men and with the opposition and criticism only indirectly to do only involuntarily, immediately, the three tasks in respect of which we need educators. One has to learn to see, you have to learn to think, one must learn to speak and write: the goal in all three is a noble culture. Learning to see - the eye of the calm, the patience to get used to the approaching-to-be-; postpone the sentence, include around the individual case from all sides and learn. This is the first preliminary for spirituality: not immediately react to a stimulus, but the inhibiting; the final instincts get in the hand. Learning to see, as I understand it, is nearly that which is called the unphilosophical manner of speaking the strong will: the essential thing is just not "want", may suspend the decision. All mindlessness, all vulgarity is based on the inability to afford a stimulus to resistance - one follows must react, one each stimulus. In many cases, such a need is already pathology, decline, a symptom of exhaustion - almost everything that unphilosophical crudity designates the name with the "vice" is just that physiological inability not to react. - Look-learned from the practical application: one will have become a learner ever slowly, warily, reluctantly. It will be strange, new, first of all kinds approaching with hostile silence, - they will draw back his hand from it. The open stand with all the doors, the submissive-on-the-belly (Auf-dem-Bauch-Liegen) are there any little fact, the jump-ready at all times self-into-setting, self-into-fall short in others and other things, the famous modern "objectivity" is bad taste, is ignoble par excellence [by excellence]. -

7.

Learning to think: you have no concept of it in our schools more. Even in the universities, even among the real scholars of philosophy, logic begins as a theory

than practice, as craft of extinction. Just read German books: no longer the remotest recollection that thinking to a technique, a curriculum that requires a will to mastery, - thinking that needs to be learned, like dancing to be learned, as a kind of dance... Who knows among Germans those subtle thrill of your experience or that the light feet in spiritual in all muscles overflow! - The stiff awkwardness of spiritual gesture, the clumsy hand while grasping - that is German to the extent that it abroad with the German character at all confused. The German has no fingers for nuances have... The fact that the Germans held out their philosophers only, before all those most awake (verwachsensten) conceptual cripple, has there ever been, the great Kant, no piece of the German term gives grace. - One fact can not dance in any form of education to make the bill, can dance with the feet, with concepts, with the words, I have to say that it can be with the pen, - that you must learn to write? - But at this point I would totally be for German readers riddle... (Aber an dieser Stelle würde ich deutschen Lesern vollkommen zum Räthsel werden…)

Wandering of untimely ones
(Streifzüge eines Unzeitgemässen)

1.

My impossible. - Seneca, or the toreador of virtue. - Rousseau, or the return to nature *in impuris naturalibus* [impurities in the physical world]. Schiller: or the moral trumpeter of Säckingen. - Dante, or the hyena, which poetry in graves. - Kant: or cant as an intelligible character. - Victor Hugo, or Pharos, the sea of nonsense. - Liszt: or the School of Velocity - for women. - George Sand: or *lactea ubertas* [milky fertility], in German: the dairy cow with "nice" style. - Michelet: or the excitement that takes off the skirt... Carlyle: or pessimism as the poorly digested lunch. - John Stuart Mill: or insulting clarity. - Les Frères de Goncourt: Ajax or the two in the fight with Homer. Music by Offenbach. - Zola: or "the joy of stink." -

2.

Renan. - Theology, or the corruption of reason by the "original sin" (Christianity). Testimony of Renan: whom, once he even a yes or no, scores general nature, engages with embarrassing wrong regularity. He would like to join as *la science* and *la noblesse* in one: but *la science* belongs to democracy, but the grabs with both hands. He wants to present with no small ambition, an aristocracy of the mind: but while he is in front of the counter-doctrine, the Evangel of humbles to the knees, not just on your knees... What helps all free-thinking, modernity, mockery and turning neck suppleness, if Christ is with his bowels, and even Catholic priests has remained! Renan has his ingenuity, much like a Jesuit priest and confessor, in the seduction, his spirituality does not lacks the wide-priests smile (Geschmunzel) - he is, like all priests, dangerous only when he loves. No one does it like to worship in a dangerous way to live... This spirit of Renan, a spirit which is enervated, one more calamity for the poor, sick, ill-willed France. -

3.

Sainte-Beuve. - Nothing of man, full of a little wrath against every man spirits. Wanders around, fine, bored, curious, listening (aushorcherisch) - a wenches basically, with a wife-revenge and female sensuality. As a psychologist, a genius of slander, inexhaustibly rich in means this: no one knows better how to mix poison with praise. Plebeian of the lowest instincts, and with the resentment of Rousseau used: hence romantics - because romanticism and is hungry all the grunts in Rousseau's instinct for revenge. Revolutionary, but the fear still kept reasonably in check. Without freedom from everything which has power (public opinion, Academy, Court, even Port Royal). Embittered against everything great in person and thing, against all that believes in itself. Poet and half-female (Halbweib) enough to still feel like a big power; resistant curved, like that famous worm because he feels kicked-resistant. As a critic, is without the standard, grip and backbone, with the tongue of the cosmopolitan libertine for many things, but without the courage even to the confession of libertinage. As a historian, without

philosophy, without the power of philosophical gaze, - therefore reject the task of judging in all essential things, the "objectivity" as a mask suspensions. It behaves differently to all things, where a fine, uses up taste is the highest authority: because he really has the courage to be who want to be, - because he is a master. - After a few pages a precursor of Baudelaire's. -

4.

The imitation of Christ is one of the books that I do not think without a physiological resistance in their hands: they breathed a fragrance out of the eternal feminine, to the Frenchman must have been one - or Wagnerian... This saint has a kind of love for talk that even the Parisian women are curious. - I am told that those wisest Jesuit, Auguste Comte, who wanted to lead his French by way of science to Rome, had inspired this book. I believe it: "the religion of the heart"...

5.

G. Eliot. - You are going to the Christian God and believe now hold the more the need for Christian morality: this is an English consistency, we want to blame not the moral little woman à la Eliot. In England, one for every little emancipation from theology in a fearsome way to bring back morality-fanatics in its honor. This is where the penance, which you pay for. - For us it is different from others. If one gives up the Christian faith, pulls you away to the right to Christian morality under their feet. This is understood not a bad thing saying: you have to this point, the English flat heads in defiance, always ask to light. Christianity is a system, together and thought the whole view of things. If you break one of its main idea, a belief in God out, so you break even so the whole thing: it is not necessary anymore between the fingers. Christianity presupposes that man does not know, could not know what is good for him, what evil: he believes in God, who alone knows. Christian morality is a command, its origin is transcendent; it is beyond all criticism, all right to criticism it has truth only if God is the truth - it stands or falls with faith in God. - When the English actually believe that they knew of himself, "intuitively" what is good and evil when they imagine;

therefore, Christianity as a guarantee of morality is no longer necessary to have, it is itself merely the consequence of the rule of Christian value judgments and an expression of dominion (Herrschaft) strength (Stärke) and depth of this rule: so that the origin of English morality has been forgotten, so that is not felt for very-conditional (Sehr-Bedingte) their right to existence. For the English morality is not a problem...

6.

George Sand. - I read the first *Lettres d'un voyageur* [1869]: like everything that comes from Rousseau, false, made bellows exaggerated. I consider this colorful wallpaper-style is not, any more than the mob's ambition to generous feelings. The worst of course, remains with the female coquetry (Weibskoketterie) with masculinities, naughty boys with manners. - How cold she must have been at it all, this insufferable artist! She pulled up like a clock - and wrote... cold, like Hugo, like Balzac, like all romantics, if they wrote! And how smug (selbstgefällig) they may have laid here, this fruitful writing-cow, which had something German in the bad sense in itself, like Rousseau himself, her master, and in any case only in the decline of French taste was possible! - But Renan admired...

7.

Ethics for psychologists. - No backstairs psychology drive! Never watch to watch! That gives a false appearance, a squint, something forced and exaggerated. Experience as experience wanting - not the device. You may not experience himself gazing after, every look is because the "evil eye". A born psychologist guards against his instincts, to see, to see, as does that of the born painter. He never works "from nature", - he leaves it to his instincts, his camera obscura, the sifting and expressions of "if", the "nature" of the "experienced"... The general comes before him to consciousness, the end, the result: he knows not that arbitrary abstract from the individual case. - What will happen if you make it differently? For example, the type of Parisian novelists, big and small drives backstairs psychology? Lurking speak to the reality that brings every evening a

handful of curiosities with home... But you only see what comes last - a heap of splotches, a mosaic at best, in any case something co-added together, restless, colors screaming. The worst thing to reach the Goncourt: they do not put together three sentences, not the eye, the psychologists simply eye-ache. - Nature, estimated artistically, is not a model. It exaggerates, it distorts, and it leaves gaps. Nature is the accident (Zufall). The study "from nature" seems to me a bad sign: it betrays submission, weakness, fatalism - this is in-dust before *petits faits* [little things] -- lying is unworthy of a complete artist. See is what - that belongs to another class of spirits, the anti-artistic, the actual facts. You have to know who you are... (Man muss wissen, wer man ist…)

8.

On the psychology of the artist. - So there is art, so it gives some doing and an aesthetic look, this is a physiological precondition is indispensable: the noise. The noise has only the excitability of the whole machine have increased: rather, there is no art. All so different types of intoxication are related to the force: above all, the rush of sexual excitement, this oldest and most primitive form of intoxication. Similarly, the noise, in the wake of all the great passions, all strong emotions come, and the noise of the feast of the competition, the bravura piece (Bravourstücks) of victory, all extreme movement; the intoxication of cruelty, the noise in the destruction, of intoxication under certain meteorological influences, such as the spring rush, or under the influence of narcotics, and at last the noise of the will, the ecstasy of a cluttered and swollen will. - The essence of noise on the sense of power and wealth increase. From this feeling gives off about the things they are forced to take from us, they violate (vergewaltigt) - this process is called idealizing. Let us here from a prejudice going on: there is the idealizing not, as commonly believed, in a drawing from (Abziehn) or billing of the little ones of the irrelevant. A tremendous challenge and bustle of the main features is rather decisive, so that the others disappear over it.

9.

It enriches everything in this state from his own wealth: what you see, what you want, you can see it swollen, urged strongly, overloaded with power. The man of this state transforms things until they mirror his power - until they are reflections of his perfection. This must-turn into the more perfect is - art. Everything himself, what he is not, is it still a delight in itself, is very popular in art, the human being as perfection. – It would be allowed to devise an opposite state, a specific anti-artistic (Antikünstlerthum) of instinct – a way of being (sein), all things (Dinge), which impoverished, diluted, and was consumptive. And in fact, the story is rich in such anti-artists, in such starved of life: what to take with the necessity of things yet, they wasting, they need to make leaner. This is the case for example of true Christians, Pascal's, for example: a Christian who would also artist, does not happen... One is not childish, and turn me [into] Raphael, or any homeopathic (homöopathische) Christian of the nineteenth century: Raphael said, Yes, Raphael did Yes, Raphael was therefore not a Christian...

10.

I understood what the Apollonian aesthetic introduced into the contrast-concept (Gegensatz-Begriff) and the Dionysian, as both types of intoxication? -- The Apollonian frenzy (Rausch) stops at all the eye is energized so that it gets the power of vision. The painter, the sculptor, the epic poet are visionaries par excellence. In the Dionysian state, however, is the whole affective system is excited and enhanced: so that it discharges all its means of expression at once and the power of presentation, replication, trans figuring that turn, all kind of facial expressions and acting out while driving. The essence remains the ease of metamorphosis (Metamorphose), the inability not to react (- similar to some hysterical, which also occur on every hint towards in each role). It is impossible for the Dionysian man, any suggestion is not to understand, he sees no sign of emotion, and he has the highest degree of understanding and divining instinct, as it has the highest degree of mid-healing art. He goes into every skin, into any affect: he constantly turns. - Music as we understand it today, is also a total area-excitation and -discharge (Gesammt-Erregung und -Entladung) of the emotions, but only a remnant of a much fuller expression of the emotion-world, a mere residuum of the Dionysian histrionicism (dionysischen Histrionismus). One

has to allow the music as a special art, a number of senses made, still with all the muscle sense (relatively at least’s talking to a certain extent even all the rhythm of our own to muscles) so that the person is no longer all that he feels immediate bodily imitates and represents. Nevertheless, the Dionysian is actually the normal state (Normalzustand), in any case the original state (Urzustand), the music is slowly reaching the same specification at the expense of the most nearest related (die Musik ist die langsam erreichte Spezifikation desselben auf Unkosten der nächstverwandten Vermögen).

11.

The actor, the mime, the dancer, the musician, the poet are fundamentally related to their instincts and to be separated one, but gradually specialized and each other - even up to the opposition. The poet remained the longest united with the musician, the actor with the dancers. - The architect represents is neither a Dionysian nor an Apollonian condition: there is the great act of will, the will that moves mountains, the intoxication of great will to the demands of art. The most powerful people have always inspired the architects; the architect was always under the power of suggestion. The building becomes visible itself is the pride of victory over gravity, the will to power (der Wille zur Macht); architecture is a kind of eloquence in the forms of power, sometimes persuasively, even flattering, sometimes merely commanding. The highest feeling of power and clarity to the expression, which has great style. The power that has no more need of proof, which disdains to please, and the answers difficult, which feels no witnesses around; lives without the awareness that there is opposition to them,
which rests in itself, fatalistically, a law under laws: the talk of itself as great style (Das redet als grosser Stil von sich). —

12.

I read Thomas Carlyle's life, without knowing or desiring this farce, this heroic and moral interpretation of dyspeptic states. - Carlyle, a man of strong words and attitudes, rhetoric from necessity, the resistant and lurid (agaçirt) by the desire for a strong faith and a sense of inability to do so (- is a typical romantic). The desire for a strong faith is not evidence of a strong faith, rather the contrary.

Has been made, we may indulge in the beautiful luxury of skepticism: it is safe enough, strong enough bound, enough for them. Carlyle somewhat stunned by the fortissimo of his reverence for people of strong faith and his rage against the less simple-minded: he requires noise. A constant passionate dishonesty against him - that is his *proprium* [property], so he is and remains interesting. - Of course, in England he is admired for just his honesty... Well, that is English, and given that the English are the people of perfect cant, even cheap, and not only understandable... Basically, Carlyle is an English atheist who seeks his glory in it, but it not to be.

13.

Emerson. - Much more enlightened, more roving, much simpler, refined as Carlyle, above all, happier... Such a man, who instinctively nourishes only by ambrosia, who leaves behind the indigestible in things. Carlyle held against a man of taste. - Carlyle, who loved him very much said, but of him: "He gives us enough not to bite": whatever may be said with truth, but not to the detriment of Emerson's. --Emerson has that gracious and clever cheerfulness which discourages all seriousness, he knows absolutely no idea how old he already is, and how young he will be still, - he could say in one word Lope de Vega's "*yo me sucedo a mi mismo*" [am my own successor]. His spirit will always find reasons to be happy and even grateful, and sometimes he wanders the serene transcendence of that good fellow (Biederman), return from amorous rendezvous, *tamquam re bene gesta* [as good successful]. "*Ut desint vires*, he said gratefully, *tamen est laudanda voluptas.* " — *[That it may lack the strength*, he said gratefully, *yet it is pleasure to receive your praise]*.

14.

Anti-Darwin. - What the famous "struggle for life" is concerned; it appears to me meanwhile claimed more than proven. It happens, but as an exception, the totality aspect of life is not the desperate situation, the hunger situation, instead of wealth, the richness, even the absurd waste - is being fought where, you are

fighting for power... One should not confuse Malthus for nature. - Supposing, however, there is this fight - and in fact, it happens - so it runs unfortunately, vice versa when the school Darwin's wishes, as you might with them should wish (wünschendürfte): namely, to the detriment of the strong, the privileged, the fortunate exceptions. The species do not grow in perfection: the weak are always on the strong masters (Herr), - that is, they are the big numbers, they are also more intelligent... Darwin forgot the spirit (- that is English!), the weak have more Spirit... You have to have spirit necessary to get spirit - you will lose it, if it was no longer finds it necessary. Who has the strength of spirit to suggest (entschlägt) ("let's go there! we think in Germany today - the must we remain rich but"...). I understand by spirit, as you can see, the caution, patience, cunning, dissimulation, the great self-control, and everything that is mimicry (the latter belongs to a large part of the so-called virtue).

15.

Psychologists casuistry. - This is a good judge: what he actually studied the human? He wants to snatch small advantages over them, or even great - he's a politician!... That is because even a good judge: and you say, who wanted nothing for himself so it was a large "impersonal." To look sharper! Allowed to feel superior to people, look down on them, no longer confused with them, maybe he even wants a worse advantage. This "impersonal" is a man-despisers: and that the former is the more humane species, which may also say the evidence. He is at least equal, he is into it...

16.

The psychological measure of the Germans seems to me by a whole series of cases called into question, to present the directory prevents me my modesty. In one case it will not fail me at a big occasion to justify my thesis: I carry (trage) it to the Germans, about Kant and his "philosophy of the back doors (Hinterthüren)," as I call them, to have sold out - that was not the type of intellectual honesty. - The other things, what might not want to hear, is a notorious "and" the Germans say

"Goethe and Schiller," - I'm afraid, they say, "Schiller and Goethe" If one knows... yet this Schiller? - There are worse "and" and I heard with my own ears, but only among university professors, "Schopenhauer and Hartmann"...

17.

The most spiritual people, provided that they are the most courageous experience, by far the most painful tragedies: but just so they honor life, because they opposed his greatest opposition.

18.

The "intellectual conscience". - Nothing seems to me now rarer than the real hypocrisy. My suspicion is great that this fruit of the gentle air of our culture is not conducive. The hypocrisy is in the era of strong faith, where they carry themselves not constrained (necessitation, Nöthigung) to another faith on display, let go of the belief that you had. Today you can release it, or, more commonly, it still puts a second to think - honestly one remains in each case. Without doubt, today is a much larger number of possible beliefs as formerly possible that is allowed, i.e. harmless. This tolerance is created against himself. — The tolerance permitted multiple convictions against itself: this live together even tolerated - they care not how the world today, to compromise himself. Compromised, which is today? If you have consistency. When you walk in a straight line. If you are less than five conflicting (fünfdeutig). If you're really... My fear is great that modern man is just too comfortable for some vices: so that they almost become extinct. Everything evil that is the strong will of reasons - and perhaps there is no evil without strength of will - degenerates, in our balmy air of virtue... The few hypocrites (Heuchler), who got to know that I, made by the hypocrisy: they were, as today nearly every tenth person, an actor. – (Die wenigen Heuchler, die ich kennen lernte, machten die Heuchelei nach: sie waren, wie heutzutage fast jeder zehnte Mensch, Schauspieler. —)

19.

Beautiful and ugly. - Nothing is related; we say limited, as our sense of beauty. Who is divorced from the desire of the people think the people would immediately lose ground under the feet. The "pretty in itself" (Schöne an sich) is only one word, not even a concept. In the beautiful man sets himself up as a measure of perfection, in selected cases he worships himself in it. A genus cannot help but say to yourself alone in such a way yes. Their lowest instinct of self-preservation and self-aggrandizement radiates even in such sublime. The man believes the world itself overwhelmed with beauty - he forgets himself as their cause. He alone has endowed them with beauty, oh! only with a very human, all too human beauty... Basically, the man is reflected in the things he keeps everything nice for what it throws back his image: the sentence "beautiful" for its generic vanity... namely the skeptic may whisper a little suspicion, the question in his ear, so that the world really is embellished, just that it takes for a person beautiful? He has anthropomorphized: that is all. But nothing, absolutely nothing guarantees us that the just man from there (abgäbe) the model of beauty. Who knows how it would look into the eyes of a higher taste judge? Perhaps risky? perhaps even amusing? perhaps a little arbitrary?... "O Dionysus, divine one, why are you dragging me by the ears?" Ariadne once asked at one of those famous dialogues on Naxos, her philosophical lover. "I feel a kind of humor in your ears, Ariadne: why are not any longer?"

20.

Nothing is beautiful, only man is beautiful: on this naiveté rests all aesthetics, it is the first truth. Let us immediately add its second still, nothing is more ugly than the degenerating man - this is the realm of aesthetic judgment bounded. - Recalculated physiologically, everything ugly weakens and afflicted people. It reminds him of decay, danger, helplessness, and he actually loses this one force. One can measure the effect of the ugly with a dynamometer. Where a person is depressed at all, because he senses the proximity of something "ugly". His feeling of power, his will to power (Wille zur Macht), his courage, his pride - that coincides with the ugly, which increases with the beautiful... In the one

case as in others we make a conclusion: the premises to be heaped in immense abundance in instinct. The ugly is understood as a sign and symptom of degeneration: what reminds remotely to degeneration (Degenerescenz) that works in us the sentence "ugly". Any signs of exhaustion, of heaviness, of age, fatigue, any kind of bondage, as a spasm, as paralysis, above all, the smell, the color, the shape of the resolution, the decay, and it is also the symbol of the last dilution - all this evokes the same reaction, the value-judgment (Werthurtheil) "ugly". A hatred springs out there: who hates when man? But there is no doubt that the decline of his type. He hates because out of the deepest instincts of the species, in which hatred is shudder, caution, depth, distant view, - it is the deepest hatred, there is. For his sake, art is profound...

21.

Schopenhauer. - Schopenhauer, the last German who is eligible (- of a European event like Goethe, like Hegel, like Heinrich Heine, and not merely a local, a "national"), is a psychologist, a case of the first rank, namely as malignant ingenious attempt in favor of a nihilistic overall depreciation (Abwerthung) of life- just the other instances, the great self-affirmations of the "will to live," the exuberance of life-forms to perform in the field. He has, in turn, the art, the heroism, the genius, the beauty, the great compassion, the knowledge, the will to truth, the tragedy as consequences of the "negation" or the negative-neediness of the "will" interpreter - the biggest psychological counterfeiting, which, Christianity settled, gives in the history. More precisely, been watching this he is merely the heir to the Christian interpretation: only that he rejected even by the Christianity, the great civilization-facts of humanity even in a Christian that is to approve nihilistic sense knew (- namely as a way to "salvation", as forerunners of "salvation", as stimulants of the need for "salvation"...)

22.

I take a particular case. Schopenhauer speaks of beauty, with a melancholy glow - last reason why? Because he sees in it abridge on which we continue to

reach, or thirst, gets to go on... It is the salvation of the "will" for a few moments - it attracts to salvation for ever... In particular, he praises it as a savior from the "focal of the will," from sexuality - in the beauty he sees the witness denies driving... Whimsical saint! Somebody contradicts you, I fear it is nature. Why there is even beauty in sound, color, fragrance, rhythmic movement in nature? what is driving out the beauty? - Fortunately, it also contradicts a philosopher. No less an authority than the divine Plato (- as Schopenhauer himself calls him) maintains a different proposition: that all the beauty of incentives for procreation - that those are precisely the *proprium* [property] their effect, from the sensible way up into the most spiritual...

23.

Plato goes on. He says with an innocence to the one Greek must not "Christian," that there would be no Platonic philosophy, if there were not so beautiful youths in Athens: the sight of one was just what the soul of the philosopher one erotic frenzy moving and let them have no rest until they've lowered down the seeds of all things high in such a beautiful earth. Also a strange saint! - You cannot believe his ears, even supposing that you trust Plato. At the very least one guesses that philosophizes in Athens was different, first of all publicly. Nothing is less than the Greek notion of a recluse spider weaving, *amor dei intellectualis* [intellectual love of God] on the nature of Spinoza. Philosophy on the nature of Plato would define it more as an erotic competition as a training and internalization of the ancient agonistic gymnastics and their prerequisites... What finally grew out of this philosophical Plato's erotic? A new art form of the Greek *agon* [Greek: solemn contest], the dialectic. - I still remember, against Schopenhauer and Plato's honor, remember that the whole higher culture and literature of classical France on the ground of sexual interest is raised. One must look at all their gallantry, the senses, the sexual competition, the "woman" - we will never search in vain...

24.

L'art pour l'art [art for art's sake]. - The fight against purpose in art is always the battle against the moralizing tendency in art, against its subordination to morality. L'art pour l'art [art for art's sake]. is called "the devil take morality!" - But even this hostility still betrays the overwhelming power of prejudice. If you have ruled out the purpose of improving human and moral preaching (predigens) of the art, it does not follow for a long time that the art at all pointless, aimless, senseless, short l'art pour l'art [art for art's sake]. - a worm that spreads its tail bites - is. "Dear no use as a moral purpose" - thus speaks the mere passion. A psychologist asks the other hand, what does all art? does not praise them? does not glorify them? They choose not? They pulls out not? By all this strengthens or weakens certain valuations... Is this just the one way? a coincidence? Something where the instinct of the artist would not be implicated? Or else it is not a prerequisite to the fact that the artist can...? Is the lowest instincts of the art or not, rather on the meaning of art, the life? desirability of a life? - Art is the great stimulant to life: how could we understand it as purposeless, as aimless, as l'art pour l'art ? [art for art's sake]. - A question remains: art also brings many ugly, hard, dubious of life to manifestation - seems not to be suffering (entleiden) from life? - And in fact, there were philosophers who attribute (Liehn) this sense, "get away from the will" Schopenhauer taught as a body of art-intent, "vote for resignation," he venerated as the great utility of the tragedy. - But this - I already gave it to understand - pessimists look and "evil eye" is: - you must appeal to the artists themselves. What divides the tragic artist of himself? Is it not just the state without fear of the terrible and questionable, it is pointing? - This state is itself a high desirability, and whoever knows him, honors him with the highest honors. He informs him, he has to communicate, provided that he is an artist, a genius of communication. The bravery and freedom of feeling before a powerful enemy, before a sublime calamity, before a problem that arouses dread - this triumphant state is chosen by the tragic artist, he exalted. Before the tragedy of the warlike (Kriegerische) in our soul celebrates its Saturnalia; who is accustomed to suffering, whoever seeks out suffering, the heroic man extols the tragedy of his existence, - served him alone the tragedian the trunk of sweetest cruelty (süssesten Grausamkeit.). -

25.

To put up (Fürlieb) with people taking to keep his heart an open house, which is liberal, but that is merely liberal. You can see the heart, the noble (dervornehmen) hospitality is capable of the many curtained windows and closed shutters: their best to keep them empty spaces. But why? - Because they expect guests with whom you cannot "put up”...

26.

We do not appreciate enough more, if we communicate to us. Our actual experiences are not at all talkative. They could not communicate themselves if they wanted. That is because they lack the word. What we have words about it, we are already out. In all the talk is a grain of contempt. The language, it seems, is only invented for average, median, communicative. Vulgarization (Vulgarisirtsich) with the language is already the speaker. - From a morality for deaf-mutes and other philosophers (Aus einer Moral für Taubstumme und andere Philosophen).

27.

"This portrait is enchantingly beautiful!"... The literature-woman (Litteratur-Weib), unsatisfied, agitated, desolate heart and guts, with painful curiosity any time listening (hinhorchend) on the imperative which whispers from the depths of it organization "aut liberi aut libri": the literature-woman, educated enough, the voice of to understand nature, even if she speaks Latin and the other vain and goose enough to secretly even to speak French with them, “je me verrai, je me lirai, je m’extasierai et je dirai: Possible, que j’aie eu tant d’esprit?“… [I see, I do, I apologize and I say: maybe, I had so much spirit?”]

28.

The "impersonal" to speak. - "Nothing about us is easier than wise to be patient, superior. We drip with the oil of forbearance and compassion, we are just an absurd way, and we forgive everything. For that very reason we should keep something more severe; why we should give ourselves, from time to time, a little

affection, a little vice of affect to breed. It may not concern us mad, and we may laugh at us about the aspect that we give them. But what do you want! We have no other way was left of self-control: this is our asceticism, our penance (Büsserthum)"… Personally be —the virtue of "impersonal"... (Persönlich werden — die Tugend des „Unpersönlichen"…)

29.

From a doctoral promotion. - "What is the mission of all higher education?" - From the people to make a machine. - "What is the remedy to this?" - He must learn to be bored. - "How do you achieve that?" - The term of duty. - "Who is his role model for that?" - The philologist: teaches ooze (ochsen). - "Who is the perfect man?" - The heads of state officials. - "What is the philosophy gives the formula for the highest state officials?" - Kant's: the state officials as a thing in itself the judge of the state-officials as a phenomenon (Erscheinung). -

30.

The right to stupidity. - The tired and slow breathes worker who looks good-natured, lets go of things as they go: this typical figure, the one now in the era of labor (and the "empire" -!) Met in all classes of society, will now straight art (Kunst) claim for themselves, included the book, above all, the journal - how much more the beautiful scenery, Italy... The man of the evening, with "the departed wild instincts," speaking of which Faust is subject to summer, the seaside resort, the glaciers, Bayreuth's has... In those ages the art of a right to pure folly - as a kind of holiday spirit, wit and soul. Wagner understood. The pure folly restores...

31.

Another problem of the diet. - The means by which Julius Caesar defended himself against sickness, and headaches: tremendous marches, simple lifestyle, uninterrupted stay outdoors, resistant strains - that is, into the great expected, the universal rules conservation and protection at all against the extreme vulnerability

of those subtle and means under extreme pressure working machine that which is called genius. -

32.

The immoralist speaks. - A philosopher is nothing more repugnant to my taste than the man, if he wants... he sees man only in his actions, he looks lost this bravest, most cunning, even in labyrinthine hardiest animals desperate situation, as it appears admirable man! He still speaks to him... But the philosopher despises the desiring people, even the "desirable" people - and indeed all desirables, all ideals of man. When a philosopher could be a nihilist, he would be there, because he finds the nothingness behind all ideals of man. Or not even the nothing - just the unworthy, the absurd, the sick, the fig, the tired, all kind of dregs (Hefen) in the finished drinking cup of his life... The man who is a reality so venerable, how is it that he deserves no respect, if he wishes? He must atone for it so hard to be a reality? Does he have his doing (Thun), the head and tension will all balance out in doing, with a folding routes in the imaginary and the absurd? - The desirability of its history has been the *partie honteuse* [shameful part] of people: one should take care not to long to read it. What justifies man is his reality - they will justify him eternally. How much more valuable is the real man, compared with some merely desired, dreamed, people pack of lies? with some ideal man?... And the ideal man is the only philosophers against my taste (Und nur der ideale Mensch geht dem Philosophen wider den Geschmack).

33.

Natural value of egoism. - Selfishness is worth as much as the physiologically is worthy of it: it may be worth very much, they may be unworthy and contemptible. Each individual may be considered suggests that it contains is the ascending or the descending line of life. With a decision on it has also a canon of what is worthy of his selfishness. If they ascent of the line is so, in fact, its value is extraordinary - and in order of the whole-life's sake, does that with it one step further, concern for conservation, to establish its optimum of conditions even

be extreme. The individual, the "individual", as he understood people, and the philosopher so far is indeed a mistake: he has nothing for himself, not an atom, not a "ring of the chain," not merely of inherited formerly, - it is all one line man up to him there myself yet... He provides the descending development, decay, chronic degeneration, disease represents (- diseases, into the Great reckoned, already consequences of the decline, not its causes), comes to him with little value, and the first equity wants him to take away as little as possible from those turn out well. He is still only the parasite (Parasit)...

34.

Christian and anarchist. - If the anarchist, as the mouthpiece of the declining strata of society, with a fine indignation "right", "justice", "equal rights" demands, it is so only under the pressure of his lack of culture that can not be comprehended know why he actually suffers - what he is poor, to life... A cause-instinct is strong in him: someone must be to blame, that he is... too bad he does the "fine indignation" itself already well, it's a pleasure for all poor wretch, to curse, - there is a small rush of power. Even the action, the notion of mourning, can give life a charm for which power can stand it: a subtle dose revenge (Rache) in any action, throwing his poor condition, possibly even his wickedness those who are different, as an injustice, forbidden (einunerlaubtes) privilege as before. "Am I a canaille, you ought to be there": this logic to make one revolution. - The self-mourning is good in any case something: it comes from weakness. Whether it is bad to others or being attaches itself - does the former socialist, the latter as a Christian - it makes no real difference. What is common to say that we also unworthy of it is that someone should be guilty because you're suffering - in short, that the sufferer is prescribed to be suffering the vengeance of the honey. The objects in this revenge-need as a pleasure-need are occasional causes: the sufferer finds everywhere causes, to cool his little revenge - he is a Christian, I repeat, he finds it in himself... The Christian and the anarchist - Both are decadents. - But if the Christian "world" condemned, slandered, sullied, he does it out of the same instincts, from which condemned the workers' socialist society (socialistische Arbeiter die Gesellschaft), defamed, defiled: the "Last Judgment" itself is still the sweet consolation of revenge - the revolution, as it expects the socialist worker,

thought just a little further... This "beyond" themselves - why a beyond, if it were not a means to foul this world?... (Das „Jenseits“ selbst — wozu ein Jenseits, wenn es nicht ein Mittel wäre, das Diesseits zu beschmutzen?…) [translator note: beschmutzen could be translated as “besmirch”]

35.

Critique of the moral decadence. - An "altruistic" morality, a morality in which stunted selfishness - remains under all circumstances, a bad sign. This is true of individuals; this is especially true of nations. It is missing the best when it begins to lack of selfishness. Instinctively choose the self-harmful, be-curly (Gelockt-werden) by "disinterested" motives from almost gives the formula for decadence. "Do not search a benefit" - that is merely the moral fig leaf for an entirely different, namely actual physiological: "I know my value is not found"... Disgregation the instincts! - It's over with him if the man is altruistic. - Instead of naively say, "I agree nothing more valuable," says the moral lie in the mouth of the decadent, "Nothing is worth anything - life is worth nothing”... Such a verdict will last a great danger, it is contagious, - on the whole morbid soil of society it soon proliferates up to the concept of tropical vegetation, as soon as a religion (Christianity), sometimes as a philosophy (Schopenhauerian). Under such circumstances, poisons from decomposition of vegetation growing poison-tree, with its reek widely for thousands of years to your life... (Unter Umständen vergiftet eine solche aus Fäulniss gewachsene Giftbaum-Vegetation mit ihrem Dunste weithin, auf Jahrtausende hin das Leben…)

36.

Morality for physicians. - The patient is a parasite on society. In a certain state it is indecent to live longer. The puny vegetating (Fortvegetiren) in cowardly dependence on physicians and practices, given the meaning of life should have the right to life has been lost; the society is to draw a deep contempt. The doctors in turn would have to be the mediators of this contempt - not prescriptions, but every day a new dose create disgust at their patient... A new responsibility as the

doctor, just in case, where the highest interest of life, of ascending life, the most ruthless and low-pressure-aside of degenerating life demands - for example, for the right to procreation, for the right to be born, for the right to live... On a proud way to die, if it is not possible to a proud way of life. The death, voluntarily chosen, death at the right time, with light and joy, accomplished amid children and witnesses: so that a real farewell is still possible, where they are still there, of goodbye similarly, a true estimate of the reached and willed, a summation of life - all in contrast to the miserable and ghastly comedy, which has driven Christianity with the hour of death. One should never forget it for Christianity, that it is the weakness of the dying man to rape conscience that it has abused the nature of death itself to value-judgments about people and the past! - Here it is, make all acts of cowardice in spite of prejudice, and above all the right, i.e. physiological assessment of the so-called natural death: the last, only one "unnatural" is a suicide. One never goes through any one else to reason but by itself is it is the only death among the most contemptible conditions, an unfree death, death at the wrong time, a coward-death. One should, for the love of life - free of the death wish otherwise, consciously, without accident, without decadents attack... Finally, a council for the master and other pessimists. We have not given birth to in their hand, to prevent, to be: but we can make this mistake - because sometimes it is a mistake - to make amends. If you look at abolishes it does the most estimable thing there: one earns nearly so, to live... The society, what I say! life itself has more advantage of it, than by any which "life" in renunciation, anemia, and other virtues - it has freed the rest of their sight, it has freed the life of an objection... Pessimism, pur, vert [pure green] proves precisely, they need Schopenhauer deny first... Pessimism, here are - you have one step further to go in his logic, not merely a negative answer to "*Will and Representation*," as Schopenhauer did, that life is only through the self-refutation of Mr. pessimists so contagious it is still not increasing the morbidity of a time, one race as a whole: it is their expression. He was forfeited, as one falls of cholera: one must be created morbid enough to do already. Pessimism itself does not make one more decadent, I remember the result of the statistics that the years in which the cholera rages, there is no difference in the whole-number of deaths from other year groups.

37.

Whether we have become moral. - Against my concept of "beyond good and evil (jenseits von Gut und Böse)" has stood as one might expect, the dumbing down of whole moral ferocity (Ferocität) which is known in Germany as the morality itself - thrown into the stuff: I would like to tell stories about it. Above all, they gave me the "undeniable superiority" of our time in the moral judgments to rethink our really done here advanced: a Cesare Borgia was, in comparison with us, certainly not as a "higher man" as a kind of human being, as I do, to set up.... A Swiss editor of the "Bund", went so far, not without expressing his respect for the courage for such ventures, "understand" the meaning of my work then that I applied the same for the abolition of all decent feelings. Much obliged! - Allow me, in response, raising the question whether we have become truly moral. That all the world believes is already an objection to it... We modern people, very delicate, very fragile and a hundred considerations giving and taking, we are one, in fact, these gentle humanity that we represent, this unanimity reached in the conservation, in helpfulness (Hülfsbereitschaft), mutual trust is a positive step forward, that we may be far beyond the people of the renaissance. But just think every time they think it must. It is certain that we will not likely put into it in the renaissance-states, not even try to understand: our nerves were not from the reality, not to speak of our muscles. With this failure, but no progress has been proven, but only one other, a condition subsequent, weaker, more tender, more vulnerable, from which necessarily generates a morality rich in consideration. Think away our tenderness and late awareness, our physiological aging, it would also lose our morale of the "humanization" immediately its value - in itself has no moral value -: it would make us self-contempt. Other hand, we doubt not that we moderns, with our thick wadded humanity that wants to come up against quite a stone to his contemporaries, Cesare Borgia's a comedy would make the dead laugh. In fact, we are beyond measure involuntary jokingly, with our modern "virtues"... The decrease in hostility and distrust that awakens instincts - and that would be our "progress" - only represents one of the consequences in the general decrease in vitality: it costs a hundred times more effort to be more careful to enforce such a conditional, so late life. As you help each other because each is to some extent ill and every nurse. This means then that "virtue" -: among people who knew the life or otherwise, full, lavish, overflowing, we would have it otherwise known as "cowardice" perhaps, "wretchedness", "Indian morality"... Our softening of manners - the is my sentence, that is, if you will, my renewal - is a consequence of

the decline, the hardness and terribleness of morals can conversely be a consequence of the excess of life: namely may also risked much, much challenged to be much wasted too. What spice of life formerly was, for us it would be poison to be indifferent... - this is a form of strength - this we are also too old, too late: our compassion, morality, as I warned before the first, What one might call l'Impressionism morale is more an expression of physiological hyper-excitability that all that is decadent, is suitable. That movement, which has tried with Schopenhauer's morality of pity, to demonstrate scientifically - a very unfortunate attempt! - Is the actual movement of decadence in morality, as such it is deeply related with Christian morality. The strong making (vornehmen) times, cultures see the compassion in the "charity", the lack of self-contempt and self-esteem thing. -The times are measured by their positive forces - and there results those so wasteful and disastrous busy time of the renaissance as the last great time, and we, we moderns, with our anxious self-care and charity, with our virtues of work, simplicity, the honesty, the scientific method - collecting, economically, machinery - as a weak time... Our virtues are conditional, are challenged by our weakness... The "equality", a certain amount of actual assimilation, which in the theory of "equal rights" only expresses belongs essentially to the decline: the chasm between man and man, stand and stand, the multiplicity of types, the will to be oneself, to stand out, that what I call the pathos of distance, each strong time our own. The clamping force, the span between the extremes is now getting smaller, - blur the extremes themselves finally to the similarity... All our political theories and state constitutions, the "German Reich" not entirely excluded, are consequences, consequential necessities of decline and the unconscious effect of decadence is up to the ideals of individual studies into become master. My objection to the whole sociology in England and France remains that they only knows the structure of decay of the society from experience and completely innocent of taking one's own instincts of decay as the norm of sociological value appeal. The declining life, the acceptance of organizing, i.e. separating, divides clefts, sub and organizing power formulated in the sociology of today to the ideal... Our socialists are decadents, but even Mr. Herbert Spencer is a decadent, - he sees in victory of altruism, something more desirable!...

38.

My conception of freedom. - The value of a thing sometimes lies not in what you achieved with it, but in what you pay for them - what they cost us. I'll give an example. The liberal institutions immediately cease to be liberal as soon as they are reached: there is no worse later and more thorough injuring the freedom than liberal institutions. We know, indeed, what they bring to ways: they undermine (unterminiren) the will to power, they are raised on moral leveling of hills and valleys, they make small, cowardly and pleasure, - triumphs with them every time the herd. Liberalism: in German bring herd's animalization (Heerden-Verthierung)... These same institutions as long as they are still fought for, produce very different effects, then in fact they promote freedom in a powerful way. Specifically looked on, it is war that produces these effects, the war for liberal institutions, which can take more than the war illiberal instincts. And war educates for freedom. For what is freedom! That one has the will to self-responsibility. That the distance that separates us notes. That is to toil, hardship, privation, even to the lives of indifferent. That one is willing to sacrifice its cause not the people charged. Freedom means that the male, the war and the victorious happy instincts have dominion over other instincts, for example of the "happiness". The things that has become (Derfreigewordne) man, how much more the spirit freed (freigewordne) occurs with feet on the contemptible type of well-being of the grocer, dream Christians, cows, women, Englishmen and other democrats. The free man is warrior.- What is the measure of freedom, to individuals, as nations? After the resistance that must be overcome by the effort it cost to stay on top. The highest type of free men had to be sought where the highest resistance is constantly overcome: five steps from tyranny, close to the threshold of the danger of servitude. This is psychologically true, if you here among the "tyrants" relentless and terrible instincts understand that challenge the maximum of authority and discipline against themselves - the most beautiful type of Julius Caesar - and this is politically true, they only do its course through history. The nations that were worth something, were worth, this was never under liberal institutions: great danger made something out of them, deserve the respect, the danger that we know our expedients, our virtues, our military and weapons, our spirit only teaches - which forces us to be strong... First principle: it must necessary have to be strong: it's never been otherwise. - Those large hothouses for the strong, the strongest type of person who has been given, the aristocratic community in the way of Rome and

Venice freedom accurately understood in the sense that I understand the word freedom as something that you have and lacks, that you want, this one conquers...

39.

Critique of modernity. - Our institutions are good for nothing more: it is about one accord. But that is not fault in them, but rather ours. Once we have lost all the instincts of which institutions grow, we are missing at all institutions, because we are not more to them are good. Democracy, every time the decline form the organizing force: I've characterized in "*Human, All Too Human,*" I, 318 modern democracy, together with their half-truths, like "German Reich", as degenerate form of government. So there are institutions, there must be a kind of will, instinct, imperative, anti-liberal to malice: the will to tradition, to authority, to responsibility for centuries to come, the chains of gender solidarity back and forth *ad infinitum*. This will is there, based somewhat like the imperium Rome: or like Russia, the only power that now has duration in the body that can wait for the promise of something still can - Russia opposed the concept of the abject European particularism and nervousness that has occurred with the founding of the German Empire in a critical condition... The entire West has grown those instincts not more, out of which institutions from which the future grows: their "modern spirit" is perhaps nothing so much against the grain. We live for today, one lives very fast - one lives very irresponsibly: precisely this is called "freedom." What institutions from institutions making, is despised, hated rejected: it is believed in the danger of a new slavery (Sklaverei), where the word "authority" is just loud. So far the decadence comes in the value-instincts (Werth-Instinkte) of our politicians, our political parties: they instinctively draw from what dissolves, thus accelerating the end... the testimony of modern marriage. For the modern marriage is seen come all reason lost: but that gives no objection against the marriage, but against modernity. The reason of the marriage - it was the sole legal responsibility of the man: so had the marriage heavyweight, while limping on both legs today. The reason of the marriage - it was in their insolubility principal (principiellen): so they got an accent, which, compared to the chance of feeling, passion and the moment the hearing did create. Similarly, it was the responsibility of families for the choice of husband. It has virtually eliminated with the increasing indulgence in

favor of love marriage the foundation of marriage, that which only makes an institution. One establishes an institution never more to an idiosyncrasy, one establishes the marriage, as I said, to "love" - one based it on the sex drive, on the property drive (Eigenthumstrieb) (wife and child as property), to the domination instinct who constantly needs the smallest structures of domination, the family organized, the children and heirs to an accomplished measure of power, influence, wealth and physiologically hold up long tasks to prepare instinctive solidarity between centuries. Marriage as an institution already understands the affirmation of the largest, the most enduring form of organization in itself: also if the society itself cannot vouch for as a whole up to the most distant generations, the marriage has absolutely no sense. - The modern marriage lost its meaning - consequently one abolishes it. – (Die moderne Ehe verlor ihren Sinn, — folglich schafft man sie ab. —)

40.

The Workers' question (Arbeiter-Frage). - The stupidity, basically the degeneration of instinct, which today is the cause of all stupidities, is that there is a workers question (Arbeiter-Frage). About certain things the question is not: first imperative of instinct. After having first made an issue out of it, I cannot see from what you will do with the European workers. He is much too good not to ask more step by step, to ask immodest. He has most recently the large number of its own. The hope is completely over, that there is a modest and self-sufficient type of man, a type of emerging Chinese image to the registry (Stande): and this would have had reason, this really would have been a necessity. What has it done? - All to the requirement [presupposition, Voraussetzung] to destroy it in the bud, - you have the instincts, a worker whose virtue as possible as to itself will be destroyed by the most irresponsible thoughtlessness into the ground. It has made the military-capable workers, one he has the right-coalitions, given the political right to vote, what wonder if the worker's existence (Existenz) today as a state of emergency (Nothstand) (expressed as morally wrong -) feels? But what you want? asked again. Will you have a purpose, you just want the means: will be slaves, you are a fool if one educates them to the masters (Herrn). -

41.

"The freedom that I do not mean…" - be left in such times, as now, their instincts, is a calamity more. Contradict those instincts interfere, to destroy each other, and I already denned as the modern physiological self-contradiction. The reason of education would want to print an iron at least one of these would be paralyzed instinct systems, to allow one another, to gain strength to be strong, to be master. Today would require the individual to make it all possible by the same cuts (dasselbebeschneidet): possible, that is quite... The opposite happens: the claim to independence, to free development, is to *laisser aller* [letting things go] just by those made at the most heated, for which no reins would be too strict - this is true in political affairs, this applies to art. But that is a symptom of decadence (decadence) our modern concept of "freedom" is an evidence of degeneration is more instinctive. -

42.

Where faith needful. - Nothing is rarer among moralists and saints than honesty, maybe they say the opposite, and perhaps they believe it themselves. Indeed, when a belief useful, effective, convincing, as is the deliberate hypocrisy, then, by instinct, the hypocrisy soon to innocence: first principle of understanding the great saint. Even among philosophers, a different kind of saint, it brings the whole trade with them, that they allow only certain truths: namely those on the back has their craft public sanction - talked Kantian truths of practical reason. They know what they have to prove, the fact they are handy - they recognize each other because they have 'the truth' match. - "Thou shalt not lie" - in German (auf Deutsch): beware, my master (Herr) philosopher, to say the truth... ("Du sollst nicht lügen“ — auf deutsch: hüten Sie sich, mein Herr Philosoph, die Wahrheit zu sagen…)

43.

The conservatives whispered in the ear. - What you formerly did not know what we know today could know - a regression, a reversal in some sense and degree is not even possible. We physiologists know this at least. But all the priests and moralists have believed - they wanted to bring back the humanity scale, back to an earlier measure of virtue. Morale was always a Procrustean bed. Even the politicians have to imitate the preachers of virtue: there are still parties to the target than the crabs (Krebsgangaller) imagined. But no one is free to be crab. It does not help: you must forward, to say step-by-step in the decadence (- this is my definition of modern "progress"...). You can inhibit this development and, by inhibiting the degradation jam yourself, pick up, make sudden and vehement: more one cannot do. – (Man kann diese Entwicklung hemmen und, durch Hemmung, die Entartung selber stauen, aufsammeln, vehementer und plötzlicher machen: mehr kann man nicht. —)

44.

My notion [concept, Begriff] of genius. - Great men are such great times explosive substances in which an immense force is accumulated, has been its precondition (Voraussetzung) is always historically and physiologically, that long for them to collect, heaped, saved and preserved - that long held no explosion. If the tension into the crowd too large, it is suffices to most casual charm, the "genius", the "deed" to call the great destiny (Schicksal) in the world. What is then to environment, at the age where "Zeitgeist" to "public opinion"! - Take the case of Napoleon. The France of the Revolution, and still more the pre-revolution would have brought off the opposite type, when Napoleon happens: it also produced him. And because Napoleon was different, heir to a stronger, longer, older civilization than that which went into pieces and steam in France, he was the master here; he alone was master here. The great men are necessary; the period in which they appear is accidental, that they are almost always the same is master (Lord), only that they are stronger, that they are older, that has been collected on them longer out. Between a genius and his time there is a relation as between strong and weak, even as between old and young: the time is still relatively much younger, thinner, immature, insecure, childish. - That one about it in France today is very different thinking (in Germany (Deutschland) too: but it is nothing), that there the

theory of the milieu, has become a true neurotic theory, sacrosanct and almost scientific, and to find among the physiologists believe that “does not smell good," which makes one sad thought. - It also knows no different in England, but that will grieve no human being. The English are open only two ways to deal with the genius and the "big man" come to terms, either democratically in the Buckle's style or religious in the manner of Carlyle. --The danger lies in people and great times is extraordinary, and the exhaustion of every kind, sterility follows them on foot. The great man is an end, the big time, the Renaissance, for example, is an end. The genius - in work, in fact - is necessarily a spendthrift that it expends itself, is its size... The instinct of self-preservation as it is posted, about the enormous pressure of the outflowing forces forbids him any such care and caution. It's called "sacrifice"; extol his "heroism" in it, his indifference to personal welfare, his devotion to an idea, a great cause, a fatherland: all misunderstandings... He flows, he flows over, he consumes itself, he spares himself no - with fatality, fatal, involuntary, like a river breaking its banks involuntarily. But because such an explosive owes much, you have given them too much, however, is such a kind of higher morality... yes, the nature of human gratitude: it misunderstands (missverstehtihre) benefactor. -

45.

The criminal and what is related to him. - The criminal type is the type of the strong man under unfavorable conditions, ill-made one strong person. He lacks the wilderness, some freer and more dangerous nature and form of existence in which everything is a weapon in defense and instinct of the strong man, it is justified. His virtues are done by the society in thrall, and his most vivid shoots, which he brought back, once fused with the depressing emotions, with the suspicion, the fear of dishonor. But this is almost a recipe for physiological degeneration. Who, what he does best, best would do, do secretly have that much tension, caution, cunning, is anemic, and because he harvests only danger, persecution, calamity of his instincts since reversed himself and his feelings towards these instincts - he feels fatalistic (fatalistisch). The society is our tame, mediocre, blended society in which a quasi-natural person who comes from the mountains or from the adventures of the sea, necessarily degenerates into a criminal. Or, almost necessarily, for there

are cases where such a person proves to be stronger than the society: the Corsican Napoleon is the most famous case. For the problem considered here is the testimony Dostoyevsky’s relevant - Dostoyevsky’s, the only psychologist, incidentally, which I had to learn something: he is among the most fortunate circumstances of my life, more even than the discovery of
Stendhal's. This deeply human, the ten time was right to estimate the superficial low Germans, has the Siberian convicts, among whom he lived a long, loud hardened criminals, for whom there was no way back to the society at all, very different feel than he himself expected - about as the best, hardest and most valuable carved wood, which grows on Russian soil at all. We generalize the case of the criminal: let us imagine natures, which is missing for some reason, the public consent, who know that they are not as beneficial, as are felt useful - that Chandala feeling that one is not regarded as equal but as expelled, unworthy, contaminating. All such natures are the color of the underground to freedom of thought and action; any paler than them is wanting those, whose existence rests on the daylight. But almost all forms of existence (Existenzformen), which we characterize today have formerly lived under this half grave air: the scientific nature, the artist, the genius, the free spirit, the actor, the merchant, the great explorers... as long as the priest as was the highest type, every valuable kind of man was devalued (entwerthet)... The time is coming - I promise - where he is regarded as the lowest, as our Chandala, as the most mendacious (verlogenste), as the most indecent kind of person... I direct attention to it, as now, under the Regiment of the mildest manners that has ever existed on earth, to say the least in Europe, any aloofness, every long, too long below, any unusual, obscure form of being that type brings close to finished the criminals. All innovators have the mind for some time the pale and fatalistic character of the Chandala on the forehead: not because they felt this way, but because they themselves feel the awful gulf that separates them from conventional one and all in honor of standing. Almost every genius knows as one of its developments, "Catilinarian existence (catilinarische Existenz)", a -hate, -revenge and -rebellion against all sense of what already is, what is not... Catiline — the form of pre-existence (Präexistenz-Form) of every Caesar. —

46.

Here the view (Aussich) is free. - It may be the soul level, if a philosopher is silent, it may be love, if he contradicts himself, it is a courtesy of the knower is possible, which is lying. You did not say without subtlety: il est de coeur des grands indigne répandre le trouble, qu'il ressentent [it is unworthy of great hearts to pour out the confusion they feel]: only need to add that before the unworthy to fear also can not be the size of the soul. A woman who loves, sacrifices her honor, a knower, who "loves" sacrifices, perhaps, her humanity, a God who loved, was Jew...(Ein Weib, das liebt, opfert seine Ehre; ein Erkennender, welcher „liebt“, opfert vielleicht seine Menschlichkeit; ein Gott, welcher liebte, ward Jude…)

47.

The beauty of a coincidence. - The beauty of a race or family, their grace and kindness in all gestures will be worked out: it is equal to the genius, the final result of accumulated work of generations. You have the good taste great sacrifices have brought, you have done for his sake much, much have left - is the seventeenth-century France admirably in both -, you must have had in it a principle of choice for establishment, location, clothing, sexual satisfaction have preferred to have the advantage of beauty, the habit of mind, of inertia. Primary consideration: they must also own the right to not "let go". - The good things are costly beyond measure: and still the law holds that anyone who has them, some one else's, than he who acquires it. Everything good is inheritance: what is inherited is imperfect, is the beginning... In Athens were at the time of Cicero, who also expressed their surprise, the men and young men far superior to the women of beauty: but how much work and effort in the service of beauty there the male sex had asked for centuries by itself! - One should not lay hands on the methodology that is here: a mere breeding of feelings and thoughts is almost zero (- here lies the great misunderstanding of the German education system that is completely illusory): you must first talk about the body. The strict maintenance of significant and selected gestures, a liability, to live only with people who are "let go" is not itself, is quite enough to be chosen and significant: in two or three generations is already everything internalized. It is critical about the fate of people and humanity, that you start the culture in the right place - not the "soul" (as it was the fateful superstition of the priests and half-priests): the right place is the body which

gesture, the diet, physiology, and the rest follows... The Greeks therefore remain the first culture-event history - they knew they were doing, what misery that; Christianity, the body was despised [disdained, verachtete] yet the greatest misfortune of humanity. – (das grösste Unglück der Menschheit)

48.

Progress in my sense. - Also, I'm talking about a "return to nature," although it is not really one to go back (Zurückgehn), a coming back (Hinaufkommen), but rather - up into the high, open, even terrible nature and naturalness, one that plays with great tasks, play may... To put it in parable to say that Napoleon was a piece of "return to nature", as I understand it (for example in marked (rebus) tactics, still more, how do the military, the strategic). - But Rousseau - while actually wanted back? Rousseau, the first modern man, idealist and scoundrel (canaille) in one person, the moral of "dignity" was necessary to sustain his own aspect; sick with unbridled vanity and unbridled self-contempt. Also this monstrosity, which has been stored on the threshold of the new era, wanted to "return to nature" - where, once again wanted to ask Rousseau back? - I still hate Rousseau in the Revolution: it is the world-historical expression of this duality of idealist and scoundrel (canaille). The bloody farce, with the revolution going on this does not concern me much, their "immorality", what I hate is their morality, Rousseau - the so-called "truths" of the Revolution, with which it works and everything is still flat and mediocre to talked with him. The doctrine of equality!... But there is no more poisonous poison: for it seems preached by justice itself, while it is the end of justice... "The same, the same, the unequal unequals" - That would be the true question of justice: and what follows, unequal never be the same make – "modern idea" par excellence [by excellence], a kind of glory and glow that it comes to the doctrine of the equality around so gruesome and bloody events (zugieng), this has given, then the revolution seduced as a drama, the noblest minds. The last is no reason to respect them more. - I see only one man that felt like they must be viewed with disgust (mit Ekel) -- Goethe...

49.

Goethe - not a German event, but a European: a great effort to overcome the eighteenth century by a return to nature, to come up with a naturalness of the Renaissance, a kind of self-denial on the part of this century. - He wore his strongest instincts within himself: the sense of efficacy (Gefühlsamkeit), nature-idolatry, the anti-historical (das Antihistorische), the idealistic, the unreal and revolutionary (- the latter is only one form of the unreal). He took the history, natural science, antiquity, Spinoza, similarly, to help, above all, practical action, he surrounded himself closed with a loud horizons, he broke away not from life, he stationed himself, and he was not discouraged and took as much as possible upon himself, about himself, into himself. What he wanted was totality, he fought against the separation of reason, sensuality, feeling, volition (- with frighteningly scholasticism by Kant preached the antipode of Goethe), he disciplined himself to wholeness, he created himself... Goethe was unreal amidst a minded age, a staunch realist: he said yes to everything that was related to him in this, - he had realism greater experience than that *ens* [existents], called Napoleon. Goethe conceives a strong, highly educated, in all bodily skillful, having himself, respect for himself as someone who dares to treat oneself to the whole range and wealth of naturalness that is strong enough for this freedom, the people of tolerance, not from weakness, but rather from strength, because that which the average nature would perish, nor need to know in his favor, the people, for there is nothing more forbidden, unless the weakness that it names now vice or virtue... Such become free (freigewordner) spirit is with a joyous and trusting fatalism (Fatalismus) in the middle of all, in belief (im Glauben) that only the individual is reprehensible that the whole, everything is redeemed and affirmed - he denies any more... But such a belief is the highest of all possible beliefs: I have him baptized in the name of Dionysus. – (Aber ein solcher Glaube ist der höchste aller möglichen Glauben: ich habe ihn auf den Namen des Dionysos getauft. —)

50.

One could say that in a certain sense the nineteenth century, all this also strives what Goethe sought as a person: a universality understand, in approve an in-itself-come approach--let from any, a daring realism, an especially reverence actual facts. How is it that in the total-result is no Goethe, but a chaos, a nihilistic

sigh, a non-know-where-have-one-out (bewilderment, ein Nicht-wissen-wo-aus-noch-ein,) an instinct of fatigue that keeps on driving in practice to the eighteenth century to use? (- Such as emotional romanticism, as altruism and hyper-sentimentalism (Hyper-Sentimentalität), as feminism in taste, as socialism in politics.). Is not the nineteenth century, especially in its issue, only an increased brutalized eighteenth century that is one century of decadence? So that Goethe not only for Germany, but rather (sondern) for Europe only one incident, would have been a pretty vain? - But one misunderstands great human beings, when looked at from the perspective of a poor public benefit. That we draw no benefit from them to know, which belongs perhaps to the greatness...

51.

Goethe was the last German for whom I have respect (Ehrfurcht): he would have felt three things that I feel - well, we see ourselves on the "cross"... I am asked often what I actually wrote in German: nowhere would I be worse read than as in the fatherland (Vaterlande). But who knows least, if I only want to be read today? - Trying to create things in vain on which time their teeth; in form, the substance to be tried by a little immortality - I've never been humble enough to demand less of me. The aphorism, the sentence in which I am the first master among Germans, are the forms of "eternity", and my ambition is to say in ten sentences what everyone else says in a book - what everyone else in a book does not say... (Der Aphorismus, die Sentenz, in denen ich als der Erste unter Deutschen Meister bin, sind die Formen der „Ewigkeit“; mein Ehrgeiz ist, in zehn Sätzen zu sagen, was jeder Andre in einem Buche sagt, — was jeder Andre in einem Buche nicht sagt…).

I have given mankind the deepest book it possesses, my Zarathustra: I give them shortly about the most independent. – (Ich habe der Menschheit das tiefste Buch gegeben, das sie besitzt, meinen Zarathustra: ich gebe ihr über kurzem das unabhängigste. —).

What I Owe to the Ancients.
(Was ich den Alten verdanke)

1.

Finally, a word about that world, to which I sought access to which I may have found a new approach - the ancient world. My taste, which may be the opposite of a tolerant taste, is also far from, say, in the lump -- yes: one does not likes to say yes, dear nor nay, most of all nothing... This is true of all cultures, which is of books, - it is also true of places and landscapes. Basically it's a very small number of ancient books, that count in my life, none the most famous among them. My sense of style awoke for the epigram (Epigramm) as a style almost instantly on contact with Sallust. I have not forgotten the astonishment of my honored teacher Corssen, when he had to give his worst Latin pupil (censure) the very first [best grade] - I had finished in one stroke. Urged to severe, with as much substance as possible on the ground, a cold malice against the "good word", even the "good feeling" - I guessed it myself. Man, even is in my Zarathustra, a very serious ambition to Roman style, to recognize the "*aere perennius*" [more enduring than bronze] in style with me. - I fared no differently from the first contact with Horace. To this day I have had no poet of the same artistic delight that gave me the beginning of a Horatian ode. In some languages is that which is achieved here is not even want. This mosaic of words where each word as a sound and a forum, as a concept, right and left and over the whole thing flows down its power, this minimum in size and number of signs posted so that the maximum energy of the characters - the everything is Roman and, if you will believe me, noble par excellence. The rest of poetry on the other hand to something popular - a mere emotional garrulity... (Der ganze Rest von Poesie wird dagegen etwas zu Populäres, — eine blosse Gefühls-Geschwätzigkeit…)

2.

The Greeks I owe by no means to use strong impressions, and to make it actually remove any satisfaction, they cannot be to us, what are the Romans. One

does not learn from the Greeks - their nature is too foreign; it is too fluid to an imperative to act to "classical". Who would have ever learned to write from a Greek! Who would have ever learned without the Romans! You turn to me... not a Plato. In relation to Plato, I am a thorough skeptic and was always unable to join in the admiration of artists - Plato, which is traditionally among scholars. Finally, I have here the most refined taste among the ancients themselves judge on my side. Plato raises, it seems to me, confused all forms of style, so he is a first of the decadent style: he has invented something like that on my conscience, like the Cynics, the satura Menippea. That the Platonic dialogue, this horribly self-satisfied and childish kind of dialectic, could act as a stimulus, one must never have to read good French - Fontenelle, for example. Plato is boring. – In the end, is my mistrust of Plato is deep: I did find so strayed from all basic instincts of the Greeks, so moralistic so preexist-Christian - he's already using the term "good" as the highest concept - that I am of the whole phenomenon of Plato rather the harsh word "higher swindle," or, if one's better heard, idealism - wants to use than any other word. We have paid dearly for it, that these Athenians went to school with the Egyptians (- or the Jews in Egypt?...). In the great fatality of Christianity is Plato that "ideal" ambiguity and called fascination, the nobler natures of antiquity made it possible misunderstanding (misszuverstehn) themselves and to enter the bridge that led to the "cross"... And how much Plato is still the term "church" in construction, system, practice of the Church - My recreation, my preference, my cure from all Platonism was at any time Thucydides. Thucydides and, perhaps, the Principe of Machiavelli, are themselves most closely related unconditional by the will, and is nothing to fool and to see reason in reality - not in the "reason", even less in "morality"... From the miserable embellishment [whitewash] of the Greeks into the ideal, which it carries the "classically educated" youth as a reward for their high school-level dressage (Dressur), in life message (kurirt), not as complete as Thucydides. You must read it line by line and read his ulterior motives as clearly as his words: there are few so behind thoughtful thinker (so hintergedankenreiche Denker). In it is the culture of Sophists, I want to say is civilization-realist, perfect for its expression: this inestimable movement amid the same everywhere breakaway just loose morals and ideals of the swindle of Socratic schools. The Greek philosophy as the decadence of the Greek instinct; large as the sum of Thucydides of the final revelation of that strong, severe, hard matter of fact (Thatsächlichkeit), which were the older Hellenes instincts. Courage (Muth) differs

from reality last such natures (Naturen) as Thucydides and Plato: Plato is a coward (Feigling) before reality - consequently he flees into the ideal; Thucydides has himself under control, thus he also keeps things (Dinge) under control... (Thukydides hat sich in der Gewalt, folglich behält er auch die Dinge in der Gewalt…)

3.

To smell (Auszuwittern) in the Greek "beautiful souls", "golden middle" and other perfections, to admire about them to the rest in size, the idealistic viewpoint, and the high simplicity - this is the "high-mindedness", was one *niaiserie anglaise* [English stillness], but not least, I was by the psychologist protected, which I carried within me. I saw their strongest instinct, the will to power (stärksten Instinkt, den Willen zur Macht), I saw it tremble with the violence of this irrepressible instinct, - I saw all of their institutions grow from mass protection rules (Schutzmaassregeln) to protect themselves from each other to oppose their inward explosives safely. The tremendous tension in the interior then erupted into terrible and ruthless hostility to the outside: the city is torn communities together so that the citizens of each individual from himself would find peace. It had been necessary to be strong: danger was near - they lurked everywhere. The magnificently supple corporeality, the daring realism and immorality, which is peculiar to the Greeks, is a necessity, has not been a "natural". They followed until they were not there from the start. And arts festivals and you wanted nothing else than to feel on top, on top of the show: there are means to make themselves to glorify, may fear before him... The Greeks by their philosophers judge of German fashion, such as the Philistine moralism (Biedermännerei) of the Socratic schools to use outcrop of what was basically Hellenic!... The philosophers are the decadents of Hellenism indeed, the backlash against the old, the elegant taste (- against the agonistic instinct, to the polls, against the value of the race, against the authority of tradition). The Socratic virtues were preached because the Greeks were lost: irritable, fearful, fickle comedians all of you, they had a few too many reasons to seek to preach morality. Not, that it would have helped somewhat: but big words and attitudes are decadents so good... (Nicht, dass es Etwas geholfen hätte: aber grosse Worte und Attitüden stehen décadents so gut…)

4.

I was the first who, to the comprehension of the ancients, even the rich and even overflowing Hellenic instinct, that seriously wonderful phenomenon, which bears the name of Dionysus: it is only explained by an excess of power. He who follows the Greeks, like the deepest knowledge of their culture, who now lives, as Jacob Burckhardt in Basel, who knew immediately that something had been done so: Burckhardt said of his "culture of the Greeks" in one section is a suitable phenomenon. If you want the contrast so you can see the almost amusing poverty of instinct, German philologist, when they come into the vicinity of the Dionysian. The famous Lobeck especially of the venerable security of a dried up between books worm in this world of mysterious states crawled inside and talked to so be scientific, that it was frivolous and childish *ad nauseam* [to nausea] - has Lobeck understand with all expenditure of learning given, it really did nothing with all these curiosities to himself. In fact, the priest did not want the participators in such imparted worthy lots, for example, that encourage the joy of wine, that man may live on fruits that blossom forth in the spring, the plants wither in the autumn. As for those so strange wealth of rites, symbols and myths of orgiastic origin of the ancient world is quite literally overgrown, so Lobeck finds in him a reason to be witty or to a degree. "The Greeks, he says *Aglaophamus* I, 672, they had to do nothing else laughed, jumped, raced around them, or because the man sometimes feels like it, they sat down and wept and wailed. Others came later and searched but then added some reason for the striking nature, and thus to explain those traditions arose those countless legends and myths festival. On the other side it was believed that ludicrous and bustle that took place after all belong to the holidays, also necessary for the feast, and held it as an indispensable part of the service." -This is contemptible nonsense; you will not take a Lobeck seriously for a moment. Different it touches us, if we consider the term "Greek" which Winckelmann and Goethe have formed, and he found incompatible with that element from which grows the Dionysian art, - with the orgy (mit dem Orgiasmus). I do not believe in fact that Goethe would have precluded such a thing in principle from the possibilities of the Greek soul. Consequently, Goethe did not understand Greeks. For only in the Dionysian mysteries, in the psychology of the Dionysian state speaks to the fundamental fact of the Hellenic instinct - from "will

to live (Wille zum Leben)." What is the Hellene guaranteed with these mysteries? Promised in the past and the future of consecrated; eternal life, the eternal return of life (die ewige Wiederkehr des Lebens); the triumphant Yes to life over death and change out, the real life than in the total survival through procreation, through the mysteries of sexuality. To the Greeks the sexual symbol was therefore the venerable symbol in itself, the real deep profundity within the whole of ancient piety (Frömmigkeit). All individuals in the act of conception, pregnancy, and birth aroused the highest and most solemn feelings. In the mystery teachings of the pain (Mysterienlehre ist der Schmerz, [agony]) is sanctified: the "pangs of child-bearing woman" sacred pain at all, -all development and growth, anything future-vouching caused the pain... So there is the eternal joy of creation, so that the will to live on forever even in the affirmative, it must also be forever the "agony of child-bearing woman"... All this means the word Dionysus: I know of no higher (höhere) symbolism than this Greek symbolism of the Dionysian. In it is the deepest (tiefste) instinct of life, the future of life, the eternity of life, perceived religion, - even the way of life, procreation, as the sacred way... It was Christianity, and its resentment against the life at bottom, has made something unclean of sexuality (Geschlechtlichkeit): it threw mud from the beginning, on the precondition of our lives... (Erst das Christenthum, mit seinem Ressentiment gegen das Leben auf dem Grunde, hat aus der Geschlechtlichkeit etwas Unreines gemacht: es warf Koth auf den Anfang, auf die Voraussetzung unseres Lebens…)

5.

The psychology of the orgiastic (Orgiasmus) as an overflowing feeling of life and power within which even the pain still acts as a stimulant, gave me the key to the concept of tragic feeling, which has been misunderstood both by Aristotle as in particularity of our pessimists. The tragedy is so far from proving something to the pessimism of the Greeks in Schopenhauer's sense that it has to be regarded rather as the ultimate rejection and counter-instance. The affirmation of life even in its strangest and hardest problems, the will to live (Wille zum Leben), in the sacrifice of its highest types rejoicing over its own inexhaustibility (Unerschöpflichkeit) -- I called Dionysian, which I guessed to be the bridge to the psychology of the tragic poet. Not to get rid of terror and pity, not to cleanse

himself of a dangerous affect by its vehement discharge - Aristotle understood it -: but rather, through pity and terror beyond, the eternal joy (die Lust) of becoming to be yourself, -- that joy (jene Lust), that even the desire to destroy closes in itself... And so I again touch that point from which I once went forth (ausgieng) - was the "*Birth of Tragedy*," my first revaluation of all values: that I put myself back on the ground, from the my will, my ability grows - me, the last disciple of the philosopher Dionysus - I, the teacher of eternal recurrence... (Und damit berühre ich wieder die Stelle, von der ich einstmals ausgieng — die „Geburt der Tragödie" war meine erste Umwerthung aller Werthe: damit stelle ich mich wieder auf den Boden zurück, aus dem mein Wollen, mein Können wächst — ich, der letzte Jünger des Philosophen Dionysos, — ich, der Lehrer der ewigen Wiederkunft…)

[Translators note about Nietzsche's earlier work mentioned here in this section with the main title by Nietzsche, he left out the complete title. The book title: *The Birth of Tragedy from the Spirit of Music* (German: *Die Geburt der Tragödie aus dem Geiste der Musik*) first edition was published in 1872. The second edition was published in 1886 with a new title: *The Birth of Tragedy, Or: Hellenism and Pessimism* (*Die Geburt der Tragödie, Oder: Griechentum und Pessimismus*].

The Hammer Speaks.
(Der Hammer redet)

Thus Spoke Zarathustra. Third Part, #29.

Also sprach Zarathustra. 3, 90).

[Translator: Nietzsche had different numbering in the German: 3,90].

"Why so hard! - Said to the diamond to the charcoal: not because we are near-relatives"?

Why so soft? Oh my brothers, so I ask you: are you not - my brothers?

Why so soft, and yielding? Why is there so much denial and abnegation (weichend und nachgebend) in your hearts? so little fate (Schicksal) in your looks?

And you will not be fates (Schicksale) and inexorable as it might once with me - win?

And if your hardness will not glance and cut and cut, how could you with me once - make it?

All creators are hard. And bliss (Seligkeit) must it seem to you to press your hand upon millenniums as upon wax, -

-- Blessedness, writes upon the will of millenniums as upon brass, - harder than brass, nobler than brass entirely hard is only the noblest.

This new tablet, O my brothers, I place over you: become hard! - -
(Diese neue Tafel, oh meine Brüder, stelle ich über euch: werdet hart! — —)

[End of Nietzsche's text].

<u>Afterward Notes by Daniel Fidel Ferrer.</u>

Twilight of the Idols or How to Philosophize with a Hammer; the German title: *Götzen-Dämmerung, oder, Wie man mit dem Hammer philosophiert* written in 1888 from end of June and the Preface was finished 30 September 1888 (in Sils-Maria, Upper Engadine, Switzerland, elevation 5915 feet). Nietzsche sent the basic manuscript to the publisher in September 9, 1888; and it was published in January 24, 1889; 1000 copies were made at that time. Second printing of 1000 copies made in May of 1893 (See William H. Schaberg for details). The working title was *The Idleness of a Psychologist (Müssiggang eines Psychologen).* But very late, while the book was being printed Nietzsche actually changed the title after getting a rousing letter from Peter Gast (his amanuensis), in September 20, 1888 ('inspire terror all around' and the text needs a 'more radiant title"). The last two sections were added while the process of printing: What's Germans lacking (September 18, 1888) and Wandering of untimely ones (October 4, 1888). Nietzsche saw the first printing of four copies on November 24, 1888.

First published and printed books had the words "Götzen-Dämmerung" (*Twilight of the Idols*) printed in red on the title page. The subtitle was of lesser importance in the printing. Publisher. Verlag von C. G. Neumann. 1889, in the city of Leipzig, Germany. Nietzsche sometimes uses this as the shorten versions of the title: *Götzen-Hammer* (*Idols Hammer*).

All translations are an interpretation – even mine. Caveats are many: I am not a native speaker of German, I do not know conversational German, I do not teach the German language, I am not a philologist, I cannot read Nietzsche's handwriting; and I am no way a professional translator. If you need to quote any of these present translations, then you must first review the published German text. Martin Luther who did the famous translation of the *Bible* into German, he wrote in a letter, "If anyone does not like my translation, they can ignore it… (September 15, 1530)". The purpose of these translations is the philosophical understanding of Nietzsche. I have tried to make Nietzsche readable for philosophical purposes. From these translations perhaps you will get a bit of a glimpse into his thinking. Plato said he revised the *Republic* seven times, which is dedication. In any case, I am sure if I had re-worked these translations for a few more years, I would have fixed all of the errors. However, at some time these translation projects reach a point of diminishing returns on re-working them. Please forgive the errors. Translation projects are like a fruit ripening. The translation is re-writing, re-editing, re-thinking, re-working on it; and at some point you are 'over-doing it'. I have not re-written Nietzsche to make the text in some better way or tried to make

Nietzsche better, clearer, more understandable or made his arguments or positions enhanced more than what Nietzsche actual wrote. Some translators have actually re-written Nietzsche's text. I have tried to let the fruit stand greener than to cleanup and polish; or to ripen up Nietzsche. If you do not like my translation, there are many other translations into English available, some standard examples: Thomas Common (1899), Anthony M. Ludovici (1911), Walter Kaufmann (1954), R.J. Hollingdale (1968), Richard Polt (1997), Duncan Large (1998), and Judith Norman (2005). They are foot notes with many of these translations clarifying the text. And of course, there are many books and articles addressing the philosophical import of this book as well.

I tried to keep Nietzsche's overall punctuations; but I did not reproduce any of the italics, bolding, double spacing of letters in a word, capital letters, and underlining that can be used to emphasis particular words. I am not sure Nietzsche (or Peter Gast, his friend and amanuensis) did these in any important way (some readers will disagree on this point). Nietzsche would: "**s h o u t**" every word; remember Nietzsche's writings are all **"written in blood"**. I tried to keep some Nietzsche's other punctuations, for example: "?..." or "! — —"). For text and style questions, I am thinking of "text openness" and 'text interpretation' for example, given the questions of the methodology of philosopher like Jacques Derrida and Gilles Deleuze. Again, for any and all philological questions, then please review the German texts and commentaries of the specific texts. A number of the editions in German have plenty of footnotes about the text. Most famous recent editors in German are Giorgio Colli and Mazzino Montinari.

Philosophical note on the content: I do not agree or disagree with everything Nietzsche wrote -- and nor should you. By way, contrary to some philosophers, for example, G.W.F. Hegel (1770-1831) and Edmund Husserl (1859-1938), we can say for certainty Nietzsche was not looking for disciples or followers. He wrote, "One repays a teacher badly if one always remains nothing but a pupil. Now I bid you lose me and find yourselves; and only when you have all denied me will I return to you. Verily, my brothers, with different eyes shall I then seek my lost ones; with a different love shall **I then love you**." (*Thus Spoke Zarathustra*. 1883-1885, Walter Kaufmann translation. 'The Portable Nietzsche', 1972, page 190). Nietzsche published the following remark about the nature of translating, "What is most difficult to translate from one language into another is the tempo of its style, which has its basis in the character of the race, or to speak more physiologically, in the average tempo of its "metabolism." There are honestly meant translations that, as involuntary vulgarizations, are almost falsifications of the original because its bold and merry tempo…could not be translated." (*Beyond Good and Evil: prelude*

to a philosophy of the future. (*Jenseits von Gut und Böse. Vorspiel einer Philosophie der Zukunft*), Second Division: The Free Spirit, #28. 1886. Basic translation by Walter Kaufmann). Translation is indeed difficult to do at a high standard. All translations are works in progress. The only question is when they are ripen enough.

Dedication and Acknowledgements

All of us who were introduced to Nietzsche in English language during the 1960s - 1970s; we owe an enormous debt to Walter Kaufmann (1921-1980). Thank you. I would also like to acknowledge the general philosophical encouragement of Professor Dr. Dr. Holger Zaborowski. My long time philosophical questioner: Richard Pulaski. I alone have done this translation. All the errors our mine alone.

Family members. Ernesto B. Ferrer, Louise (born Reavis) Ferrer, Joseph R. Ferrer, Alice Amanda Ferrer, Dolores Juanita Ferrer, Shobha (born Sundar) Ferrer, Vandana Kiran Lata (born Dayal) Young, Scott Young; Kaiden Curtis Young, Maliha Kiran Young, Zoe Ashlynn Young. Ashmita Rita (Marguerita) Ferrer, Marguerita Ruth Ferrer, Ernesto Jo Ferrer, Laurie and Daniel Large. Rafael Ferrer, Loren Fidel Ferrer, and Cory Ferrer. My family in Germany, particularly: Dr. Jan-Peter Wülbern and Mr. Peer Kuhn. My family is not associated with Nietzsche's philosophy or views.

Appendix A. The Section about "*Twilight of Idols*" from Nietzsche's autobiography: "*Ecce Homo*".

Ecce Homo: How One Becomes What One Is (German: *Ecce homo: Wie man wird, was man ist*), written 1888 and published in limited edition in April, 1908; and finally, in a much larger printing, published: Leipzig: C. G. Naumann, 1911. Nietzsche started *Ecce Home* on his 44th birthday, October 15, 1888 and finished the manuscript three weeks later on November 4, 1888. Nietzsche's sickness overcame him in early January of 1889 and after writing a few letters he ceased writing (collapsed). But in the mean time, Nietzsche wrote *Ecce Homo,* his famous autobiography and in the book there is a section where Nietzsche discusses and reviews his other and earlier writings. The section is entitled: "Why I write such good books". Here are the short three sections on "*Twilight of Idols*" by Nietzsche in *Ecce Homo,* his own book review less than two month after the completion of the text "*Twilight of Idols*". Here is Nietzsche's entire review, first in English and then the German text.

From Nietzsche's review in *Ecce Homo*:

Götzen-Dämmerung, oder, Wie man mit dem Hammer philosophiert
Twilight of the Idols or How to Philosophize with a Hammer

1).

This work of not 150 pages, serene and ominous in tone, a demon that laughs - the work of so few days that I take decency to call their number, with books at all the exception: there is no substance richer, more independent, subversive (Umwerfenderes), - more evil (Böseres). If you want to give yourself an idea of just how everything was before me standing on the head, so you do the beginning of this document. What an idol (Götze) says on the title page is simply what has been called the truth. *Twilight of the Idols* - in German, it comes to an end with the old truth...

1).

Diese Schrift von noch nicht 150 Seiten, heiter und verhängnissvoll im Ton, ein Dämon, welcher lacht —, das Werk von so wenig Tagen, dass ich Anstand nehme, ihre Zahl zu nennen, ist unter Büchern überhaupt die Ausnahme: es giebt

nichts Substanzenreicheres, Unabhängigeres, Umwerfenderes, — Böseres. Will man sich kurz einen Begriff davon geben, wie vor mir Alles auf dem Kopfe stand, so mache man den Anfang mit dieser Schrift. Das, was Götze auf dem Titelblatt heisst, ist ganz einfach das, was bisher Wahrheit genannt wurde. Götzen-Dämmerung — auf deutsch: es geht zu Ende mit der alten Wahrheit…

2).

There is no reality, no "ideality" that would not be affected in this document (- touch: what a careful euphemism...!). Was not only the eternal idols, even the very youngest age weakest, consequently. The "modern ideas" for example. A big wind blows through the trees, and everywhere fruits fall down - truths. It is the waste of a too rich fall therein: you stumble over truths, occurs even some dead, - there are too many of them... but what you get in your hands, this is nothing more questionable, are the decisions. I have only the yardstick for "truths" in hand, I can only decide. As if in a second I would have increased awareness, as if I would have been in "the will" light a light on the wrong track, on which it has been run down... The slippery slope - it was called the way to the "truth" it's over... with all the "dark urge," the good man was just having the least aware of the right path... And in all seriousness, no one knew before me the right way, the way up: only gives me at it again hopes tasks, to be prescribed by way of culture - I'm glad I am ambassador... Just so I'm also a fate. [destiny] –

2).

Es giebt keine Realität, keine „Idealität“, die in dieser Schrift nicht berührt würde (— berührt: was für ein vorsichtiger Euphemismus!…) Nicht bloss die ewigen Götzen, auch die allerjüngsten, folglich altersschwächsten. Die „modernen Ideen“ zum Beispiel. Ein grosser Wind bläst zwischen den Bäumen, und überall fallen Früchte nieder — Wahrheiten. Es ist die Verschwendung eines allzureichen Herbstes darin: man stolpert über Wahrheiten, man tritt selbst einige todt, — es sind ihrer zu viele… Was man aber in die Hände bekommt, das ist nichts Fragwürdiges mehr, das sind Entscheidungen. Ich erst habe den Maassstab für „Wahrheiten“ in der Hand, ich kann erst entscheiden. Wie als ob in mir ein zweites Bewusstsein gewachsen wäre, wie als ob sich in mir „der Wille“ ein Licht angezündet hätte über die schiefe Bahn, auf der er bisher abwärts lief… Die schiefe Bahn — man nannte sie den Weg zur „Wahrheit“… Es ist zu Ende mit

allem „dunklen Drang“, der gute Mensch gerade war sich am wenigsten des rechten Wegs bewusst… Und allen Ernstes, Niemand wusste vor mir den rechten Weg, den Weg aufwärts: erst von mir an giebt es wieder Hoffnungen, Aufgaben, vorzuschreibende Wege der Cultur — ich bin deren froher Botschafter… Eben damit bin ich auch ein Schicksal. — —

3).

Right after the aforementioned work and without even one day, I attacked the tremendous task of the revaluation, in a sovereign sense of pride, nothing equals, every moment of my immortality certainly and character by character with the security of a destiny digging in bronze tablets. The foreword was on done on 3rd September 1888: I [in the] morning, according to the transcript, stepped outside, I found the most beautiful day in front of me, the Upper Engadine me ever shown - transparent, glowing in the colors, all the contradictions, all the midst of ice and south is closing. - Only on 20 September, I left Sils-Maria, floods detained last by far the only guest of this wonderful place, and the gratitude will bring the gift of an immortal name. After a trip full of incidents, even with danger to life in the flooded Como, which I reached until late at night, I arrived on the afternoon of 21 in Turin, proved my place, my residence from now on. I took the same apartment again, which I had held in the spring, via Carlo Alberto 6, III, opposite the mighty palazzo Carignano, in which Vittore Emanuele is born. With the views of the piazza Carlo Alberto and have additional ones hill country. Without hesitation and without letting me allowing a moment, I went back to work: it was dismissed (abzuthun) with only the last quarter of the work yet to be done. On 30 September great victory; completion of the revaluation; idleness of a God along river Po. On the same day I wrote the foreword to "*Twilight of the Idols*", which was print sheets [proofs] to my recovery was in September. - I have never experienced such a fall, also never thought something of the kind on earth for possible - a Claude Lorrain thought to infinity, every day of the same irrepressible perfection. –

3).

Unmittelbar nach Beendigung des eben genannten Werks und ohne auch nur einen Tag zu verlieren, griff ich die ungeheure Aufgabe der Umwerthung an, in einem souverainen Gefühl von Stolz, dem Nichts gleichkommt, jeden Augenblick meiner Unsterblichkeit gewiss und Zeichen für Zeichen mit der Sicherheit eines

Schicksals in eherne Tafeln grabend. Das Vorwort entstand am 3. September 1888: als ich Morgens, nach dieser Niederschrift, ins Freie trat, fand ich den schönsten Tag vor mir, den das Oberengadin mir je gezeigt hat — durchsichtig, glühend in den Farben, alle Gegensätze, alle Mitten zwischen Eis und Süden in sich schliessend. — Erst am 20. September verliess ich Sils-Maria, durch Überschwemmungen zurückgehalten, zuletzt bei weitem der einzige Gast dieses wunderbaren Orts, dem meine Dankbarkeit das Geschenk eines unsterblichen Namens machen will. Nach einer Reise mit Zwischenfällen, sogar mit einer Lebensgefahr im überschwemmten Como, das ich erst tief in der Nacht erreichte, kam ich am Nachmittag des 21. in Turin an, meinem bewiesenen Ort, meiner Residenz von nun an. Ich nahm die gleiche Wohnung wieder, die ich im Frühjahr innegehabt hatte, via Carlo Alberto 6, III, gegenüber dem mächtigen palazzo Carignano, in dem Vittore Emanuele geboren ist, mit dem Blick auf die piazza Carlo Alberto und drüber hinaus auf's Hügelland. Ohne Zögern und ohne mich einen Augenblick abziehn zu lassen, gieng ich wieder an die Arbeit: es war nur das letzte Viertel des Werks noch abzuthun. Am 30. September grosser Sieg; Beendigung der Umwerthung; Müssiggang eines Gottes am Po entlang. Am gleichen Tage schrieb ich noch das Vorwort zur „Götzen-Dämmerung“, deren Druckbogen zu corrigiren meine Erholung im September gewesen war. — Ich habe nie einen solchen Herbst erlebt, auch nie Etwas der Art auf Erden für möglich gehalten, — ein Claude Lorrain ins Unendliche gedacht, jeder Tag von gleicher unbändiger Vollkommenheit. —

[End of Nietzsche‘s section and review of *Twilight of Idols* in *Ecce Homo*, from section entitled: “Why I write such good books”. Translation Daniel Fidel Ferrer].

Appendix B. Selections from Nietzsche's Notebooks and Letters concerning *Twilight of Idols*.

Notebook 1888, 22[6] — Nachgelassene Fragmente September–Oktober 1888.

[Here Nietzsche is working out in one of his notebooks, what the title should be for the book that became *Twilight of the Idols or how to Philosophize with a Hammer*; the German title: *Götzen-Dämmerung, oder, Wie man mit dem Hammer philosophiert*].

German and English subtitles:
G ö t z e n - H a m m e r (Idols Hammer)
Heiterkeiten (frolics or jovialness or jocularness)
wie ein Psycholog Fragen stellt (as a psychologist asking questions)
wie man mit dem Hammer philosophirt (how to philosophy with a hammer)
Müssiggang (Idleness).
eines Psychologen (a psychologist)

"G ö t z e n - H a m m e r.
oder
Heiterkeiten
eines Psychologen.

G ö t z e n - H a m m e r.
Oder:
wie ein Psycholog Fragen stellt.
Von
Friedrich Nietzsche.

G ö t z e n - H a m m e r.
Müssiggang
eines Psychologen.
Von
Friedrich Nietzsche.

G ö t z e n - H a m m e r.
Oder:
wie ein Psycholog Fragen stellt.
Von
Friedrich Nietzsche
Leipzig,
Verlag von C. G. Naumann
1889.

G ö t z e n - D ä m m e r u n g.
Oder:
wie man mit dem Hammer philosophirt.
Von
Friedrich Nietzsche."

Notebook 1888 22 [16].

"D e r F a l l W a g n e r. Ein Musikanten-Problem.
G ö t z e n -D ä m m e r u n g. O d e r: wie man mit dem Hammer philosophirt.
Z a r a t h u s t r a ' s V e r s u c h u n g. Oder: an wem Mitleiden "

To Henry Köselitz [Peter Gast] in Buchenwald Sils, 12 Sept. 1888. Wednesday [1105]. Select text.

Dear friend,

I have a few days before Mr. C. G. Naumann again sent a manuscript, which bears the title of "idleness of a psychologist." [Müssiggang eines Psychologen]. Under this innocuous title hides a very bold and Praecis (hingeworfne) summary of my most important philosophical heterodoxies: so that the writing as inaugurating and appetite for making my revaluation of values (the first book in the preparation is almost finished) can be used. There is much in it of propositions about the present, about thinkers, writers, etc. The last section is one Untimely raids, the first maxims and arrows. On the whole, very cheerful, despite very severe judgments (- it seems to me, between us, that I only this year German - want to say French - I learned to write). Chapter, except for those listed: the problem of Socrates, the "reason" in philosophy. As the "real" world was finally a fable. Morality as anti-nature. The four major errors. The "improvers" of mankind.

Treulich und dankbar Ihr Freund Nietzsche.

To Henry Köselitz [Peter Gast] in Buchenwald. Turin, 27 Sept 88. [Letter 1122]. Selected text.

"The new title (of 3 to 4 points very modest changes to stretches) should be:

Twilight of the Idols.

Or:

how philosophized with a hammer.

Von

FN"

To Georg Brandes, Turin, 20 October 1888. [Letter 1134]. Selected text.

"For my next release that will not keep you waiting too long more on themselves (- the title is now: *Twilight of the Idols*. Or: How the hammer philosophized) I would very much like also to you with so honorable words I presented Sweden send a copy. I just do not know where he lives. - This style is my philosophy in a nutshell - radically up to criminal..." (Diese Schrift ist meine Philosophie in nuce — radikal bis zum Verbrechen…)

Of heart and with a right to be thankful, yours Nietzsche

To Franz Overbeck in Basel [Letter 1143]. Selected text.
Torino, via Carlo Alberto 6, III on 13 Nov. 1888th

“The pressure of the "*Twilight of the Idols. Or how philosophized with a hammer*" is terminated and the manuscript of the “*Ecce Homo. How one becomes what one is*” already at the printers. - The latter, of absolute importance, and even gives some psychological biographical about my writings and me: it is me all at once to get see. The tone of the writing and cheerful fatal, like everything else I write. - The end of next year, it appears the first book of the revaluation. It lies there ready.- Nietzsche.”

To Meta von Salis from Marschlins, Turin, day 14. Nov. 88. Selected text. [Letter 1144].

The finished writing while still in the Engadine, perhaps the most radical that there is, now the title:
Twilight of the Idols
Or:
how philosophized with a hammer.
The printing is completed. - I consider what I've done everything between 3 September and 4 November, I fear that there will soon the earth trembles.
With excellent devotion. Your, Nietzsche.

To Paul Deussen in Berlin [Letter 1159]. Selected text.
Torino via Carlo Alberto 6, III on 26 Nov. 88.

Dear friend,

I necessary to talk to in the very first rank of a thing with you. My life is now at its height a few years, and the earth trembles by a tremendous lightning strike. - I

swear to you that I have the power to change the calendar. - There is nothing that stands today, which does not fall over, I'm more man than dynamite. - My revaluation of all values, with the general title "**Antichrist**" is finished. Over the next two years, I have to do the steps in order to translate the work into 7 languages, c the first edition in any language. one million copies. --Until then, seems to me:

“1) *Twilight of the Idols . Or how philosophized with a hammer*. The work is done; yesterday I gave the order that you like one of the first copies approaching. Read it, I beg you. With the deepest seriousness, how much it always in proportion to what is coming, a cheerful book

2) *Ecce Homo. How one becomes what one is*. This book is only from me - I go to last on a world-historical mission. It is already in pressure. - In it for the first time light is on my *Zarathustra* made the first book all the millennia, the Bible of the future, the greatest outbreak of human genius, is included in the fate of mankind. - And here is my concern, I write like a desert (dessenthalben). Nietzsche.”

To Helen Zimmern in Florenz [Letter 1197]. Select text.
Turin, via Carlo Alberto 6 III, around day 17, December 1888.

Jetzt eben erscheint von mir etwas extrem Radikales Götzen-Dämmerung. Oder: wie man mit dem Hammer philosophirt.* Ich sende es Ihnen zu — unter Umständen führen Sie dies Stück in England ein. Es ist antideutsch und antichristlich par excellence — sollte es damit nicht stark auf Engländer wirken? Meine Argumente sind ganz andrer Art, als je angewendet worden sind, — ich bin gar kein Mensch, ich bin Dynamit.

Hoffentlich trifft mein Brief Sie in muthiger und kriegsgewohnter Verfassung? —

* Man könnte den Titel vereinfachen: *Götzen-Hammer*

Now just from me as something extremely radical Twilight of the Idols. Or: how to philosophized with a hammer* I will send it to you -- may you introduce a piece of this in England. It is anti-German and anti-Christian par excellence -- so it should

not greatly affect the English? My arguments are entirely different kind, than have ever been used -- I'm not entirely a man, I am dynamite.

I hope my letter meets you in brave and usual war condition? –

*One could simplify the title: *Idols-Hammer*

Very devoted Nietzsche.

Translation Daniel Fidel Ferrer.

Part of the discussion of the Nietzsche's change in his book title is because he was against this work by composer Richard Wagner (1813-1883), called in German: *Götterdämmerung* 'Twilight of the Gods'; which is part of *Der Ring des Nibelungen*. This was first played and performed: August 7, 1876. Nietzsche's final book title was: *Götzen-Dämmerung (Twilight of Idols).* Nietzsche working title was*: Müssiggang eines Psychologen.* In English*: The Idleness of a Psychologist* or *A Psychologist's Idleness [Leisure]*.

See: *Nietzsche's Last Notebooks 1888*. By Fredrick Nietzsche (1844-1900). Translation by Daniel Fidel Ferrer, June 2012. Notes: 1888 22 [6], 1888 22 [16], 1888 23 [14].

Appendix C. Select chronology of Nietzsche's life.

1844, October 15. Nietzsche is born in Röcken, Germany.

1888. Starts working on six different texts for publication. Nietzsche spent some time trying to get these texts (books) translated into other language to be published at the same time. These translations did not happen.

1888. Winter in Nizza, spring in Turin, summer in Sils Maria, fall in Turin.

Twilight of the Idols or How to Philosophize with a Hammer; the German title: *Götzen-Dämmerung, oder, Wie man mit dem Hammer philosophiert* written in 1888 from August 26th and ending on September 3rd, 1888. This is while he lived in Sils-Maria, Upper Engadine, Switzerland, (elevation 5915 feet). Nietzsche sent the text to his publisher, C. G. Neumann, on September 9, 1888.

"The foreword was on done on 3rd September 1888: I in morning, according to the transcript, stepped outside, I found the most beautiful day in front of me, the Upper Engadine ever shown me - transparent, glowing in the colors, all the contradictions, all the midst of ice and south is closing."

1888, September 3-30. *Der Antichrist* in English the title could be translated as *The Anti-Christian* or *The Antichrist* or *The Anti-Christ*, later subtitle: *Curse on Christianity*. Written in September 3 to 30, 1888; but first published in November of 1894. As mentioned in this Forward to *Twilight of the Idols*, as first book of the revaluation of all values came to an end. Namely, *Der Antichrist.* Dated September 30, 1888.

"Only on 20 September, I left Sils-Maria, floods detained last by far the only guest of this wonderful place, and the gratitude will bring the gift of an immortal name. After a trip full of incidents, even with danger to life in the flooded Como, which I reached until late at night, I arrived on the afternoon of 21 in Turin, proved my place, my residence from now on."

"On 30 September great victory; completion of the revaluation; idleness of a God along river Po. On the same day I wrote the foreword to: "*Twilight of the Idols*", which was print sheets [proofs] to my recovery was in September."

1888, October 15. Nietzsche started *Ecce Home* on his 44th birthday.

1888, November 4. Finished *Ecce homo* manuscript. (updated on December 6, 1888 and other changes made in January 1889. Some of these changes may have been lost forever).

1888, November 25. Nietzsche saw the first printed copies of *Twilight of the Idols.*

1888. December 10 and 11. Letters to friends (Ferdinand Avenarius, Paul Deussen, and Carl Fuchs; letters 1185, 1186, and 1187) and he asks them if his book is in their hand ("Ist mein neues Buch „Götzen-Dämmerung“ in Ihren Händen?").

1889, January 3. Nietzsche's mental collapse in Turin. Last letter written January 6, 1889. At that time, he stops all writing forever; but in fact, Nietzsche lives for another 10 years.

1889, January 24. *Götzen-Dämmerung, oder, Wie man mit dem Hammer philosophiert* published. Publisher. Verlag von C. G. Neumann. 1889. Place: Leipzig, Germany. Most likely Nietzsche was unaware of this event.

1892. The first public edition of the Fourth Part of *Thus Spoke Zarathustra: a Book for Everyone and No One* which was written during the winter in Nizza and Mentone. Publication of *Dionysus Dithyrambs.*

1895. *Der Antichrist* and *Nietzsche contra Wagner: Documents of a Psychologist* published after being written or assembled during the year 1888.

1900, August 25. Nietzsche dies in Weimar.

1908. *Ecce Homo: How One Becomes What One Is* (German: *Ecce homo: Wie man wird, was man ist*), written 1888 and published in limited edition in April, 1908 (by Insel-Verlag); and finally, in much larger printing, published: Leipzig: C. G. Naumann, 1911).

1911. *Ecce Homo* published in large printing.

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